THEATRE FOR WORLDLINGS

1369

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SCHOLARS' FACSIMILES & REPRINTS

A Theatre for Voluptuous Worldlings

1569

This facsimile was made from the original
now owned by
Dr. A. S. W. Rosenbach

A THEATRE

wherein be repre-
ſented as wel the miſeries & ca-
lamities that follow the vo-
luptuous Worldlings,
As alſo the greate ioyes and
pleſures which the faith-
full do enioy.

An Argument both profitable and
delectable, to all that fincerely
loue the word of God.

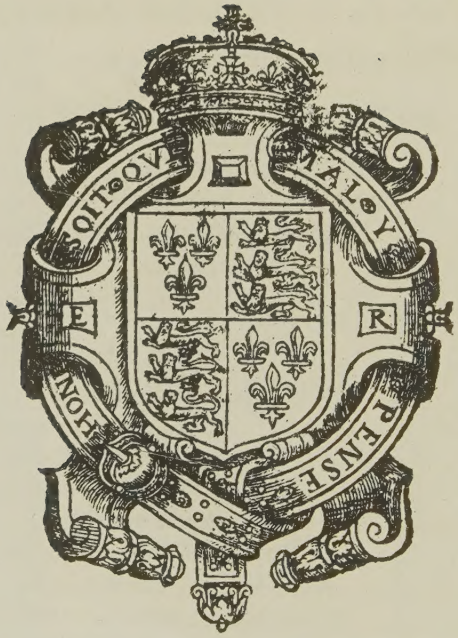
Deuiſed by S. Iohn van-
der Noodt.

Scene and allowed according
to the order appointed.

¶ Imprinted at London by
Henry Bynneman.

Anno Domini. 1569.

Cvm Privilegio.


HONI SOIT QVI MAL Y PENSE
E
R

In commendationem operis ab

Nobiliſſ. & virtutis Studioſiſsimo Do-

mino, Ioanne vander Noodt

Patricio Antuerpienſi

aditi, Carmen.

M. RABIRIUS. Poetę Brabant.

HÆc Babylon legat, & diſcat ſuſtollere cœlo
Hactenus addictum terræ caput, hic rata vitæ
Semita, quam ſpecimen Nothœa nobile gentis
Dat legere, ille domo patriæ, certiſq; triumphis
Contemptis, & quæ poterant ſpondere Curules,
Conſcius haud vllo virtutem ſanguine condi,
Ad maiora animum tulit, & dat noſcere mundo,
Hoc opere inſignem luctum, triſtesq; labores
Vitæ huius: legat hæc Babylon, legat, imbuat auras
Illius hoc opus, & ſi cui calligine cœca
Mens cooperata iacet, qui deuia ſaxa pererrat
Rectum oblitus iter: licet illi hic nube reduſta
Summum veſtigare bonum: doctrina Sophorum
Ventilat, & falſo verum confundit inani.
O ſtolidas hominum mentes! non iſte Deorum
Cultus: & quando hos crudeli fine flagellans

Conſcia mens corruptum animũ ad meliora reducet
Vt iaceant idola! ſuus, quo cuncta mouentur,
Reſtituatur honos! aliquando benignior aſtris,
Decideritne fortuna tamen, noſtrosq́, labores,
Terrarum vt fremitent furiata m te Tyranni,
Reſpiciet miſerans ſummi regnator Olympi.
At vera quicunq́, via dinoſcere Sydus,
Ardeſciſue ducem, doctos euolue labores,
Quos doctus tibi Nothaus vigilauit ad vnguem,
Eq́, vaporato fumo, qui corda tenebat,
Cultor agri triſtes nebulas, vti ſole fugari
Aſpicit, & campos riſum renouare iacentes,
Lucem ita conſpicies tibi diluxiſſe ſerenam.

DOCTOR GERARDVS GOOSSENIVS
Medicus, Phyſicus, & Poeta Brabant. moder.
in Zoilum Octaſtichon.

ZOile cur palles? cur vultus ſemper amarus?
Triſte ſupercilium fronsq́, caprata tibi?
Diſplicet vt video luci datus iſte libellus:
Sed rogo cur oculis diſplicet iſte tuis?
An quia papicolum ritus & ſacra reuellit
Idolis, viduam nec Babylona dolet?
Zoile, non curat morſus, nam ſufficit illi,
Perplacuiſſe bonis, diſplicuiſſe malis.

Inoffenſibilis Gooſſenij.

TO THE MOSTE high, puiſſant, noble, vertuous, and righte Chriſtian Princeſſe *Elizabeth, by the grace of God* Quene of Englande, Fraunce, and Ireland. &c.

AFTER my departure oute of *Brabante*, (myne owne naturall Countrey) into youre Maieſties Realme of *Englande* (moſte gracious Lady) as well for that I would not beholde the abhominations of the Romyſhe Antechriſt, as to eſcape the handes of the bloudthirſty: In the meane ſpace for the auoyding of idleneſſe (the very mother and nourice of all vices) I haue among other my trauayles bene occupied aboute thys little Treatyſe, wherin is ſette forth the vileneſſe and baſeneſſe of worldely things, whiche commonly withdrawe vs from heauenly and ſpirituall matters. To the ende that vnderſtanding the vanitie and baſeneſſe of the ſame, and therewithall conſideryng the miſerable calamities that enſue therupon, we might be moued the

rather to forſake them, and gyue oure ſelues to the knowledge of Heauenly and eternall things, whence all true happineſſe and felicitie doth procede. And for as much as the matter of it ſelfe is very good (deſeruyng in dede to be handeled by men of farre better skil thã I) I could not deuiſe how any things whatſoeuer, of lykeneſſe and conueniencie might more properly bee reſembled one to the other, than this boke for the aptneſſe & conueniencie of the argument might be dedicated to your Maieſtie, a moſt bleſſed and happie prince. Happy I ſay, not ſo much for that youre grace is lineally deſcended by the moſt high, puiſſaunt, mightie & victorious prince Henry the eight of famous memorie, from ſo many myghtie and puiſſant princes of this Realme, your Maieſties moſte noble progenitours: which haue long agone, moſt valiantly & victoriouſly cõquered al *France*, and by dint of ſword daunted their enimies, ſo that youre highneſſe beareth in Armes as right inheritour thereunto, the royall ſcepter and Croune imperiall, moſt triũphantly, and the titles of *Englande*, *Fraunce*, and *Irelande* ioyntely in youre maieſties ſtile. Neither for, that

that your highneſſe as a rare *Phœnix* of your time, are ſingular and peereleſſe in honoure and renoune, in princely maieſtie, wiſedome, skil, beautie, fauour, mildeneſſe, curteſie and gentleneſſe: to be short, excellent in all kind of vertue. Nor in reſpecte of youre learning, knowledge, counſell, iudgement, and eloquence, as well in the *Greeke*, *Latine*, *Italian*, *Frenche*, *Dutch*, as in your owne natural Engliſh, and other languages, wherin your grace may be reſembled not onely to *Tullie*, and *Demoſthenes*, but to *Mercurie*, the God of eloquence, as is apparant by youre Maieſties moſt apte and wiſe aunſwers giuen in your own perſon to al Embaſſadours, and to euery of them in their owne naturall language with a ſingular dexteritie and princely maieſtie, & with maruellous ſweteneſſe of tong. Nor bicauſe your grace is expert in ſong, & in the arte of Muſike, skilful in al kindes of muſical inſtrumēts, and according to the exact proportiōs of geometrie exquiſite in the meaſures of the daunce: and beſides al theſe, embraced of *Apollo*, and his nine ſiſters, by whome your grace is ſo inſtructed in the diuine Arte of Poetrie, that you may woor-

thily be called the ſeconde *Sappho*. Neither for your great skil & iudgemēt in painting and imagerie, bothe for the cunnyng of the workmanshyp and the deuiſe and ſtorie. In ſumme, perfecte in all good exerciſes of the wit, namely the artes and liberall ſciences. Finally, not alonly for that nature of hir boũtie and goodneſſe hath shewed ſuche grace and ſpeciall fauour toward you, by enduing youre grace moſte plentyfully with infinite graces and vertues more abundantly than any other Prince or Princeſſe in the worlde, ſo that it might ſerue me for a ſufficient argument to fill large volumes, only to ſtande in commendation of your maieſtie, not annexing therto any deuiſe of myne owne, of fained Emblemes or Poetical fables, and that without vſing flatterie or gloſing, as they do moſt comonly, that ambitiouſly ſeeking after prefermentes and honoure, diſguiſe rather than deſcribe noble and honorable perſonages, whome they ſette oute many tymes beyonde al truth, yea ſometime aboue meaſure, and with as great inconuenience as yf they ſhould paynt an Aſſe tuning of a harp. For I do not accompt your grace happy for

theſe

theſe alonely (thoughe many and ſingular) giftes and graces, which your grace enioyeth in great plentie and abundance, conſideryng they bee tranſitorie, and can not make any man or woman happie (albeit they ſeme diuine and ſupernaturall,) excepte they be accompanied wyth the loue and feare of God, according to the ſaying of King *Lamuell*, in the thirde of the Prouerbes: *Fauour is deceiuable, and Beautie a mere vanitie, but the woman that feareth the Lorde, is to be beloued.*

But chiefly and principally when I conſider that God intendyng to beſtowe an excellent benefit peculiarly vpon your Maieſtie more than vpon any other Prince or Princeſſe in the worlde, hath beſides al the other forenamed his manifolde giftes and graces, lightened your vnderſtanding with his holy ſpirit, and hath voucheſafed (by enclinyng youre graces heart, ſpirite and minde to humilitie, peace, mildeneſſe, and all kinde of louableneſſe) to choſe your maieſtie, eſpecially to be his champion to defend his beloued church. And in this reſpect, (like as all faithfull and true Chriſtiā princes throughout all *Europe* do eſteme and repute you) do I alſo, and that

of good right call your grace a moſte happie and bleſſed Prince. Conſider I beſeche you, how God hath bleſſed your maieſtie in thys worlde more than he hath done any of your progenitours. For neuer was it ſeene in any age or time heretofore, that this your realme of *England* hath flourished as it dothe at this preſent vnder your Maieſties moſte happie gouernement. Firſte in all kinde of liberall Artes and ſciences. Secondarily in the abundance of treaſure, as well golde and ſiluer, as all ſortes of riche and precious iewels and ornamentes: Thirdely, in the free paſſage and trafike of all kinde of marchandiſe: Beſides this, in good and politike lawes and ordinances, namely in the due execution of iuſtice, according to law and equitie. The worde of God is purely preached here in ſix or ſeuen languages. The Sacraments of Baptiſme, and the holy Supper, ſincerely miniſtred according to Chriſtes inſtitution. Chriſtian diſcipline in due force in many places. Finally euery countrey and nation that will liue here according to his holy worde, is receiued, and findeth good entertainement. O how happy and bleſſed is that King or kingdome, where theſe

theſe things are in force. Contrarywiſe moſt vnhappie are thoſe princes, that banishyng and reiecting Chriſt, receiue that Antechriſt, the ſonne of the Diuell, and forſakyng the truth, embrace errour: To be short, that do al things ouerthwartly & clean againſt the hair For it is moſte certaine and ſure, that ſodaine ruine and deſtruction ſhall fall vpon all wicked and vngodly perſons, as well nowe as in tyme paſte, as experience hath well proued heretofore: Namely vpon *Pharao*, and hys kingdome of *Egypt*, vpon *Ieroboam*, *Achab*, *Iezabell*, and infinite other mo. Wher on the other part, the good kings & princes which feare the Lord, shal haue peace and comfort bothe in this worlde, and in the worlde to come: Like as had *Ioſua*, *Iuda*, *Gedeon*, *Dauid* and diuers other in thoſe days, and is alſo to be ſeene at this day moſt euidently in the realmes and countreyes vnder youre Maieſties dominion, whiche God hath bleſſed in ſuche ſort, that it may truly be ſayd, that the kingdome of *Saturne*, and the Golden worlde is come againe, and the Virgin *Aſtrea* is deſcended from heauen to builde hir a ſeate in this your moſte happie countrey of *Englãd*.

For

For here is peace and quietneſſe, where as the moſte parte of foraine countreyes are full of great tumultes, and that (more is the pitie) with the sheding of much chriſtian bloude. And where as many myghtie kings and potentates of the earthe haue banded and conſpired together, & fight euery where againſt God his anointed, and his holy churche; bendyng their force vtterly to deface hys name, his glorie, and his Churche: Almightie God of his diuine prouidence hath nowe alſo in theſe days (like as he hath in all ages heretofore) raiſed vp diuers good and godly princes and ſtates, and prouided certaine places, wherto the elect and faithfull haue reſorted & bene preſerued, during the time of perſecution, to the ende that his holy name myghte there be glorified, his worde purely and ſincerely preached, and his Churche diſperſed, in a manner reſtored. As it is alſo come to paſſe in theſe our moſt miſerable days, in the whiche ſuche as ſyncerely loue and eſteeme more derely the honoure and glorie of God than they doe their owne commodities, eaſe, and welfare, (after the counſel of Chriſt, ſaying in this wyſe: *If they perſecute you in one*

citie

citie, flie ye vnto an other) haue bene cõtent to depart their owne naturall countrey, wholly to forſake their landes, inheritances, poſſeſsions, and dwellyng places, yea and ſome alſo, to ſurrẽder their offices, dignities, & worldly preferments. An other ſort with their wiues children and parentes are departed into *Germanie*, namely into the territorie and dominion of *Frederike* prince Elector and coũtie Palatine, the floure of all Chriſtian Princes in theſe dayes (that I knowe) in the feruent zeale and true feare of God, a man worthy to be compared with *Dauid*, or *Ioſias*. Others are fled into other places elſewhere, ſome to one cuntrey, ſome to an other, euery one according to his abilitie, eſtate, condition, and facultie. But we a numbre of vs are arriued in ſaftie in this your maieſties realme of *Englande*, as into a moſte ſafe and ſure harborough, where we liue (God be thanked) vnder your Maieſties protection and ſafegarde in greate libertie to ſerue God in eyther language, the French or the Dutche, without al feare of tyrantes, or daunger of the gapyng throates of greedie rauening wolues. After the ſame maner hath God in time paſt preſerued

ſerued & deliuered his elect out of the hāds of their enimies & perſecuters by the miniſterie of dyuers vertuous women. As is to be ſene in the. 4. chapt. of the boke of Iudges. How God deliuered his people of *Iſrael* out of the hāds of *Iabin* king of *Chanaan*, by *Debora* the propheteſſe, by ſelling *Sizara* chiefe captain of his armie into the hād of a womā called *Iahel*. As he alſo preſerued *Dauid* frō the furie of *Saul*, by *Michol Sauls* own daughter. As he deliuered the citizēs of *Bethulia*, frō the tiranny of *Holofernes*, by the hand of that moſt vertuous Ladie *Iudith*. And as the childrē of *Iſrael*, were ſaued by the counſel of *Mardocheus*, at the inſtāce & requeſt of the moſt gratious & humble *Heſter*, where they were lately before in peril of death & preſēt deſtructiō by the conſpiracie of wicked *Haman*. The like hath ben brought to paſſe by diuers other renoumed Ladies, whoſe fame shal endure for euer. And ſurely the graces & mercies that God hath shewed to his afflicted church in theſe later days by your maieſties means, ar no leſſe thā thoſe he hath shewed tofore by the late reherſed ladies: ſo that your grace deſerueth equal praiſe and cōmē dacion

datiō with them,cōſidering with what gētle-neſſe & with how louing & charitable affection you haue receiued the poore ſcattered flock of Chriſt. Is not your Maieſtie then to be eſtemed infinitely more happy & bleſſed that are ſo ſpecially elect of god to ſerue him for ſuch an inſtrumēt, & in ſuch a quarel,& that maugre the beards of the enimies,being enraged through the malice and obſtinacy of their hearts do perſecute the church of God? Yes aſſuredly,moſt happy, chriſtiā, and vertuous princeſſe,euen in the higheſt degree. Howe shall I be able then to expreſſe with tong,or to endite with pen your praiſes ſufficiently? verily I am confounded and put to ſilence, and do confeſſe my ſelf to be altogether inſufficient. Wherfore (moſte gracious Ladie) I reſt with my heartie and continuall prayer vnto God for your maieſtie, that he turne not his face from you,but that it wold pleaſe him to continue and daily to encreaſe his grace and fauor towards you, and his holy ſpirite within you, as alſo in and towardes thoſe that be of your Māieſties counſel,and all other Magiſtrates and officers whatſoeuer hauing authoritie vnder your highneſſe

within

within your maieſties realms and dominiõs. that walking in the fear & loue of him they may do al their endeuour through the preaching of his holy word to aduaunce his holy name, and aboue al things eſpecially to ſeke the ſafetie and weal of his church. And therfore for the great benefit & good that God hath don vnto his church by means of your maieſty (moſt gracious prince) al tru faithful whatſoeuer they be, as wel ſtrangers as your natural ſubiects ſeke to do vnto your maieſtie moſt faithful and honorable ſeruice, according to their power. Beſides, in al their aſſẽblies & in euery congregation they make their hartie & feruẽt prayers vnto almightie God for the helth of your ſoule, the ſafegard of your moſt royal perſon, & the proſperous eſtate of your realm long to cõtinue. And I eſpecially for mine own part, bicauſe I wold not be vnthãkful for the great benefits I enioy by your grace, abiding vnder your maieſties protectiõ (foraſmuch as ingratitude is a a moſt horrible aud deteſtable vice) in conſideration thereof (moſte gracious Lady) I preſent your highneſſe with this ſmal Treatiſe of mine, as the beſt Iewel that I haue in

ſtore

ſtore at this preſente, in ſignification of my good wil, and for declaration of my duetie in this behalfe, beſeeching youre highneſſe moſte humbly to accept it in good parte as (conſidering your maieſties natural bountie and your accuſtomed goodneſſe) my truſt is you will vouchſafe to doe. For I am perſuaded (albeit the ſtile be rude) that the matter ſhall be fitte for your Maieſtie to reade, and that the ſame ſhall not be vnpleaſant vnto you, but miniſter vnto your grace great occaſion of much ioy, peace, and contentation of minde and conſcience. And theſe be the cauſes and reſpects for the which I preſume to preſent the ſame to your maieſtie, in moſt humble maner beſeching your highneſſe to accepte the ſame, and praying to almightie God to graunt vnto your Maieſtie a moſte happie reign in this world: and after this life to reigne with him for euer, for his only ſon our Lorde Ieſus Chriſtes ſake.

At London your Maieſties Citie and ſeate royal. The. 25. of May. 1569.

Your Maieſties moſt humble ſeruant.
Iean vander Noodt.

Epigrams.

BEing one day at my window all alone,
So many ſtrange things hapned me to ſee,
As much it grieueth me to thinke thereon.
At my right hande, a Hinde appeарde to me,
So faire as mought the greateſt God delite:
Two egre Dogs dyd hir purſue in chace,
Of whiche the one was black, the other white.
With deadly force ſo in their cruell race
They pinchte the haunches of this gentle beaſt,
That at the laſt, and in ſhorte time, I ſpied,
Vnder a rocke, where ſhe (alas) oppreſt,
Fell to the grounde, and there vntimely dide.
Cruell death vanquiſhing ſo noble beautie,
Oft makes me waile ſo harde a deſtinie.

Epigrams.

AFter at Sea a tall Ship dyd appere,
Made all of Heben and White Iuorie,
The ſailes of Golde, of Silke the tackle were:
Milde was the Winde, calme ſeemed the ſea to be:
The Skie eche where did ſhew full bright and faire.
With riche treaſures this gay ſhip fraighted was.
But ſodaine ſtorme did ſo turmoyle the aire,
And tombled vp the ſea, that ſhe, alas,
Strake on a rocke that vnder Water lay.
O great misfortune, O great griefe, I ſay,
Thus in one moment to ſee loſt and drownde
So great riches, as lyke can not be founde.

Epigrams.

THen heauenly branches did I ſee aviſe,
Out of a freſh and luſty Laurell tree
Amidde the yong grene wood. Of Paradiſe
Some noble plant I thought my ſelfe to ſee.
Suche ſtore of birdes therein yſhrouded were,
Chaunting in ſhade their ſundry melodie.
My ſprites were rauiſht with theſe pleaſures there.
While on this Laurell fixed was mine eye,
The Skie gan euery where to ouercaſt,
And darkned was the welkin all aboute,
When ſodaine flaſh of heauens fire outbraſt,
And rent this royall tree quite by the roote.
Which makes me much and euer to complaine,
For no ſuch ſhadow ſhal be had againe.

Epigrams.

Within this Wood, out of the rocke did rise
A Spring of water mildely romblyng downe,
Whereto approched not in any wise
The homely Shepherde, nor the ruder cloune,
But many Muses, and the Nymphes withall,
That sweetely in accorde did tune their voice
Unto the gentle sounding of the waters fall.
The sight whereof dyd make my heart reioyce.
But while I toke herein my chiefe delight,
I sawe (alas) the gaping earth deuoure
The Spring, the place, and all cleane out of sight.
Whiche yet agreues my heart euen to this houre.

E.v.

Epigrams.

I Saw a Phœnix in the wood alone,
With purple wings and creſt of golden hew,
Straunge birde he was, wherby I thought anone,
That of ſome heauenly wight I had the vew:
Untill he came vnto the broken tree
And to the ſpring that late deuoured was.
What ſay I more? Eche thing at length we ſee
Doth paße away: the Phœnix there, alas,
Spying the tree deſtroyde, the water dride,
Himſelfe ſmote with his beake, as in diſdaine,
And ſo forthwith in great deſpite he dide.
For pitie and loue my heart yet burnes in paine.

Epigrams.

AT laſt ſo faire a Ladie did I ſpie,
That in thinking on hir I burne and quake,
On herbes and floures ſhe walked penſiuely.
Milde, but yet loue ſhe proudely did forſake.
White ſeemed hir robes, yet wouen ſo they were,
As ſnowe and golde together had bene wrought.
Aboue the waſte a darke cloude ſhrouded hir,
A ſtinging Serpent by the heele hir caught,
Wherewith ſhe languiſht as the gathered flowre:
And well aſſurde ſhe mounted vp to ioy.
Alas in earth ſo nothing doth endure
But bitter griefe that dothe our hearts anoy.

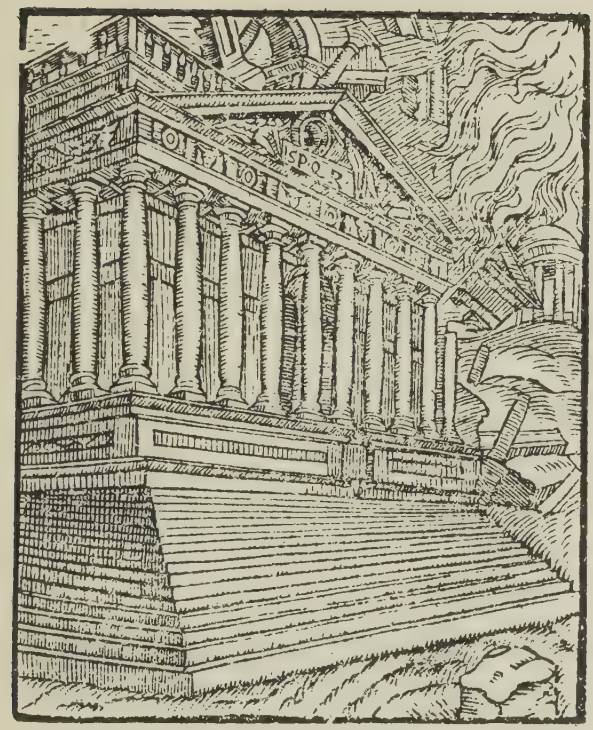
My Song thus now in thy Concluſions,
Say boldly that theſe ſame ſix viſions
Do yelde vnto thy lorde a ſweete requeſt,
Ere it be long within the earth to reſt.

Sonets.

IT was the time when reſt the gift of Gods
Sweetely ſliding into the eyes of men,
Doth drowne in the forgetfulneſſe of ſlepe,
The carefull trauailes of the painefull day:
Then did a ghoſt appeare before mine eyes
On that great riuers banke that runnes by Rome,
And calling me then by my propre name,
He bade me vpwarde vnto heauen looke.
He cride to me, and loe (quod he) beholde,
What vnder this great Temple is containde,
Loe all is nought but flying vanitie.
So I knowing the worldes vnſtedfaſtneſſe,
Sith onely God ſurmountes the force of tyme.
In God alone do ſtay my confidence.

Sonets.

ON hill, a frame an hundred cubites hie
I ſawe, an hundred piliers eke about,
All of fine Diamant decking the front,
And faſhiond were they all in Dorike wiſe.
Of bricke, ne yet of marble was the wall,
But ſhining Chriſtall, which from top to baſe
Out of deepe vaute threw forth a thouſand rayes
Upon an hundred ſteps of pureſt golde.
Golde was the parget: and the ſielyng eke
Did ſhine all ſcaly with fine golden plates.
The floore was Iaſpis, and of Emeraude.
O worldes vaineneſſe. A ſodein earthquake loe,
Shaking the hill euen from the bottome deepe,
Threwe downe this building to the loweſt ſtone.


SPQR

Sonets.

THen did appeare to me a ſharped ſpire
Of diamant, ten feete eche way in ſquare,
Iuſtly proportionde vp vnto his height,
So hie as mought an Archer reache with ſight.
Vpon the top therof was ſet a pot
Made of the mettall that we honour moſt.
And in this golden veſſell couched were
The aſhes of a mightie Emperour.
Vpon foure corners of the baſe there lay
To beare the frame, foure great Lions of golde.
A worthie tombe for ſuch a worthie corps.
Alas, nought in this worlde but griefe endures.
A ſodaine tempeſt from the heauen, I ſaw,
With fluſhe ſtroke downe this noble monument.

C.M.

Sonets.

I Saw raiſde vp on pillers of Iuorie,
Whereof the baſes were of richeſt golde,
The chapters Alabaſter, Chriſtall friſes,
The double front of a triumphall arke.
On eche ſide portraide was a victorie.
With golden wings in habite of a Nymph.
And ſet on hie vpon triumphing chaire,
The auncient glorie of the Romane lordes.
The worke did ſhewe it ſelfe not wrought by man.
But rather made by his owne skilfull hande
That forgeth thunder dartes for Ioue his fire.
Let me no more ſee faire thing vnder heauen,
Sith I haue ſeene ſo faire a thing as this,
With ſodaine falling broken all to duſt.

CIV
AVGV
CAES
SEMP
OV

Sonets.

THen I behelde the faire Dodonian tree,
Vpon ſeuen hilles throw forth his gladſome ſhade,
And Conquerers bedecked with his leaues
Along the bankes of the Italian ſtreame.
There many auncient Trophees were erect,
Many a ſpoile, and many goodly ſignes,
To ſhewe the greatneſſe of the ſtately race,
That erſt deſcended from the Troian bloud.
Rauiſht I was to ſee ſo rare a thing,
When barbarous villaines in diſordred heape,
Outraged the honour of theſe noble bowes.
I hearde the tronke to grone vnder the wedge.
And ſince I ſaw the roote in hie diſdaine
Sende forth againe a twinne of forked trees.

Sonets.

I Saw the birde that dares beholde the Sunne,
With feeble flight venture to mount to heauen,
By more and more ſhe gan to truſt hir wings,
Still following th'example of hir damme:
I ſaw hir riſe, and with a larger flight
Surmount the toppes euen of the hieſt hilles,
And pierce the cloudes, and with hir wings to reache
The place where is the temple of the Gods,
There was ſhe loſt, and ſodenly I ſaw
Where tombling through the aire in lompe of fire,
All flaming downe ſhe fell vpon the plaine.
I ſaw hir bodie turned all to duſt,
And ſaw the foule that ſhunnes the cherefull light
Out of hir aſhes as a worme ariſe.

C.v.

Sonets.

THen all aſtonned with this nightly ghoſt,
I ſaw an hideous body big and ſtrong,
Long was his beard, and ſide did hang his hair,
A griſly forehed and Saturnelike face.
Leaning againſt the belly of a pot
He ſhed a water, whoſe outguſhing ſtreame
Ran flowing all along the creckie ſhoare
Where once the Troyan Duke with Turnus foughs.
And at his feete a bitch Wolfe did giue ſucke
To two yong babes. In his right hand he bare
The tree of peace, in left the conquering Palme,
His head was garniſht with the Laurel bow.
Then ſodeuly the Palme and Oliue fell,
And faire greene Laurel witherd vp and dide.

Sonets.

HArd by a riuers ſide, a wailing Nimphe,
Folding hir armes with thouſand ſighs to heaue
Did tune hir plaint to falling riuers ſound,
Renting hir faire viſage and golden haire,
Where is (quod ſhe) this whilome honored face?
Where is thy glory and the auncient praiſe,
Where all worldes hap was repoſed,
When erſt of Gods and man I worſhipt was?
Alas, ſuffiſde it not that ciuile hate
Made me the ſpoile and bootie of the world,
But this new Hydra mete to be aſſailde
Euen by an hundred ſuch as Hercules,
With ſeuen ſpringing heds of monſtrous crimes,
So many Neroes and Caligulaes
Muſt ſtill bring forth to rule this croked ſhore.

Sonets.

VPon a hill I ſaw a kindled flame,
Mounting like waues with triple point to heauen,
Which of incenſe of precious Ceder tree
With Balmelike odor did perfume the aire.
A bird all white, well fetherd on hir winges
Hereout did flie vp to the throne of Gods,
And ſinging with moſt pleſant melodie
She climbed vp to heauen in the ſmoke.
Of this faire fire the faire diſperſed rayes
Threw forth abrode a thouſand ſhining leames,
When ſodain dropping of a golden ſhoure
Gan quench the glyſtering flame. O greuous chaunge!
That which erſtwhile ſo pleaſaunt ſcent did yelde,
Of Sulphure now did breathe corrupted ſmel.

Sonets.

I Saw a freſh ſpring riſe out of a rocke,
Clere as Chriſtall againſt the Sunny beames,
The bottome yellow like the ſhining land,
That golden Pactol driues vpon the plaine.
It ſeemed that arte and nature ſtriued to ioyne
There in one place all pleaſures of the eye.
There was to heare a noiſe alluring ſlepe
Of many accordes more ſwete than Mermaids ſongs.
The ſeates and benches ſhone as Iuorie,
An hundred Nymphes ſate ſide by ſide about,
When from nie hilles a naked rout of Faunes
With hideous cry aſſembled on the place,
Which with their feete vncleane the water fouled,
Threw down the ſeats, & droue the Nimphs to flight.

Sonets.

AT length. euen at the time when Morpheus
Most truely doth appeare vnto our eyes,
Wearie to ſee th'inconſtance of the heauens:
I ſaw the great. Typhæus ſiſter come,
Hir head full brauely with a morian armed,
In maieſtie ſhe ſeemde so matche the Gods.
And on the ſhore, harde by a violent ſtreame,
She raiſde a Trophee ouer all the worlde.
An hundred vanquiſht kings gronde at hir feete,
Their armes in ſhamefull wiſe bounde at their backe
While I was with ſo dreadfull ſight afrayde,
I ſaw the heauens warre againſt hir tho,
And ſeing hir ſtriken fall with clap of thunder.
With ſo great noyſe I ſtart in ſodaine wonder.

D.m.

Sonets.

I Saw an vgly beaſt come from the ſea,
That ſeuen heads, ten crounes, ten hornes did beare,
Hauing theron the vile blaſpheming name.
The cruell Leopard ſhe reſembled much:
Feete of a beare, a Lions throte ſhe had.
The mightie Dragon gaue to hir his power.
One of hir heads yet there I did eſpie.
Still freſhly bleeding of a grieuous wounde.
One cride aloude. What one is like (quod he)
This honoured Dragon, or may him withſtande?
And then came from the ſea a ſauage beaſt,
With Dragons ſpeche, and ſhewde his force by fire,
With wondrous ſignes to make all wights adore
The beaſt, in ſetting of hir image vp.

Sonets.

I Saw a Woman ſitting on a beaſt
Before mine eyes, of Orenge colour hew:
Horrour and dreadfull name of blaſphemie
Filde hir with pride. And ſeuen heads I ſaw.
Ten hornes alſo the ſtately beaſt did beare.
She ſeemde with glorie of the ſcarlet faire,
And with fine perle and golde puft vp in heart.
The wine of hooredome in a cup ſhe bare.
The name of Myſterie writ in hir face.
The bloud of Martyrs dere were hir delite.
Moſt fierce and fell this woman ſeemde to me.
An Angell then deſcending downe from Heauen,
With thondring voice cride out aloude, and ſayd,
Now for a truth great Babylon is fallen.

Sonets.

THen might I ſee vpon a white horſe ſet
The faithfull man with flaming countenaunce,
His head did ſhine with crounes ſet therupon.
The worde of God made him a noble name.
His precious robe I ſaw embrued with bloud.
Then ſaw I from the heauen on horſes white,
A puiſſant armie come the ſelfe ſame way.
Then cried a ſhining Angell as me thought,
That birdes from aire deſcending downe on earth
Should warre vpon the kings, and eate their fleſh.
Then did I ſee the beaſt and Kings alſo
Ioinyng their force to ſlea the faithfull man.
But this fierce hatefull beaſt and all hir traine.
Is pitileſſe throwne downe in pit of fire.

D.v.

Soners.

I Saw new Earth, new Heauen, ſayde Saint Iohn.
And loe, the ſea (quod he) is now no more.
The holy Citie of the Lorde, from hye
Deſcendeth garniſht as a loued ſpouſe.
A voice then ſayde, beholde the bright abode
Of God and men. For he ſhall be their God,
And all their teares he ſhall wipe cleane away.
Hir brightneſſe greater was than can be founde,
Square was this Citie, and twelue gates it had.
Eche gate was of an orient perfect pearle,
The houſes golde, the pauement precious ſtone.
A liuely ſtreame, more cleere than Chriſtall is,
Ranne through the mid, ſprong from triumphant ſeat.
There growes lifes fruite vnto the Churches good.

A BRIEFE DE-
claration of the Authour

vpon his viſions, takē out of the holy ſcrip-
tures, and dyuers Orators, Poetes,
Philoſophers, and true hiſtories. Tran-
ſlated out of French into En-
gliſhe by Theodore Roeſt.

Waying and conſide-
ring that many which are
grieued and ſore vexed in
their myndes, grudgyng,
and leding an vnquiet life,
do not onely for the moſt part, miſlike of
their owne eſtate and calling, but enui-
ouſly (ſuch is our frailtie) go about to en-
ter into other mens lyuings, ſo that now
a days the feweſt numbre of men are cō-
tented with their vocation and callyng,
wherof we haue dayly to to much expe-
rience. As for example: Many ſouldiers
deſire

deſire to be merchants: again many merchants loue warfare, for all that they ſée what inconueniences folow oftentimes. Lawyers would be huſbãemen: again, men of the countrey commende the vocation of Iudges. Many maried folks wold be vnmaried, other not maried, and ſingle perſons trauaile to be. Poore men couet to be riche, the riche deſireth more and more, and euery man laboureth to aduaunce him ſelfe. A knight or a gentleman would gladly be ſome great Lorde, or Earle. An Earle loketh to be a Duke, or prince, a Duke or prince ſéketh to become King. A King (contentyng hymſelf yet leaſt) ſtudieth by what meanes he may amplifie his realme, and ioyne vnto it townes, cities, and countreys, ſo to increaſe his dominions daily, that at length he might attaine to the Monarchie of all *Europe*, and then to become Lorde of the whole worlde. Briefly, the hearts of carnall & voluptuous men are neuer at reſt, haue neuer inough, but be driuen by the meanes of concupiſcence, which reigneth in them, alwayes to be careful, to watche,

to toyle and moyle, to wishe, to mistrust, to sue and busily to be occupied. For an ambitious and couetous carnal person is neuer contented with that he hath: for if he haue bene busy but ten dayes for that he hath, he will not refuse to worke ten times ten other to attaine to that which he desireth and gapeth for, although it be not profitable, either for body or soule. This time of our pilgrimage is graunted of God to learne to knowe him, to serue and honor him, to laude and magnifie his name, to put oure whole confidence in hym, to leade oure life accordyng to hys blessed will, and to seeke our whole felicitie and blessednesse only in hym. Finally, to acknowledge (without the whiche also the condition of man is worse thã is of brute beasts) with heart & tong al goodnesse to procéede of him. This time (I say) for this purpose gyuen vnto vs, those mẽ aforesayd, consume and spend in vnquietnesse, to the seruice of wicked Mammon, and other vnlawfull and grédie desires of earthly and transitorie riches, losing and forgoing therby the ioy & quietnesse

of

of the ſpirite and conſcience, and moſt of al, true chriſtian libertie. Wherfore with all right they may be compared to the Dog, wherof Eſope ſpeketh, which going ouer a bridge with bread in his mouth, & ſpying his ſhadow in the water, thought to haue ſene ſome other Dogge with a greater piece of bread in his mouth: wherfore, enticed by gluttony and enuy, he let fall that that he had, and ſnatchyng after his ſhadowe, was folily deceyued of al. In like maner I ſay, happeth to thoſe that are ſo wholy geuen & addicted vnto thoſe worldly and tranſitorie riches, that notwithſtandyng they ſee them to be but vaine and idle, yet doe they prefer them aboue the perpetuall and heauenly. I put caſe there were an image made of clay, outwardly decked and layde ouer with gold very finely, but thinly, that it might ſeeme to be altogether of the fyneſt and pureſt gold that can be, ſo that euery mã woulde trauaile and endeuor to get it to him ſelfe: one comming, breaketh a little piece of it, and ſo by that meanes the hidden deceipte being knowne, I doubte

whe-

whether any woulde be so folishe as to make much a do about a thing so vile and vnprofitable, but that he woulde bestowe his time to a farre better vse. Therefore (hopyng to moue such as doe vnderstand a right how deceitfull worldly thinges be, to auoyde them the rather, and to coueto after the eternall and euerlasting) I haue thought it good, so compendiously as possibly I may, to shewe how vaine, transitorie, deceitfull, vnprofitable, and vncertain worldly thinges be, and that heauenly things only are euerlasting, immortal, excellent, good, and most to be desired, euen as God him self is the fountain of all goodnesse, and perfect in all thinges which can be desired, yea more a greate deale than oure vnderstandyng is able to vtter or to comprehende: to this ende and purpose, that men conuertyng vnto the Lorde, in hym onely seking their whole saluation and perfect blysse, myght leade their life pacientlye with a good conscience in all quietnesse of minde and spirite, and so to enioy the true christian libertie and spirituall gladnesse here in thys worlde,

that in the worlde to come they might be inheritours (by grace) of the euerlasting ioyes in eternall glorie, purchased thorough the bloud of our Sauioure Iesus Christ. But before we enter any farther to speake of the vanities of worldly and transitorie Richesse, I will warne thee (gentle Reader) that when I speake of substance, riches, estates, bodily health, of wife and children, and other like, whiche all are the good giftes of God, I mean not in respect of the thing it selfe, nor yet the good vse of the same, (for in it is no suche default,) but onely I meane the great abuse whiche commonly is séene in the vnnatural and vnbridled desire, whervnto rich and worldly men ar inclined. Saint Augustine speaking of the nature of the thing, affirmeth, that health, strengthe, riches, grace, noblenesse, a faire and good wyfe, proper children, friendes, power, and other like, they are things naturally indifferent, whereof a man maye reape good or euyll. Euen so sayethe S. Ambrose, that then they are good and profitable when they are wel vsed, otherwise hurtfull,

full, yea dampnable, when the vſe of them exceedeth the lymits of reaſon and equitie, and rules of Gods holy worde. Neither meane I to touch thoſe that are rich, or haue great poſſeſſions: but thoſe onely which are poſſeſſed of their goodes, whoſe money is their maiſter, them (I ſay) whiche are of the propertie and nature of one named Gallio, which as Seneca reherſeth, was not maiſter of his goodes, but he hym ſelfe was ſubiecte vnto them, that is to ſay, he was a bond ſlaue, and did ſerue vnto the occaſions of euyl, whyche came vnto hym by hys owne goodes. Alſo I wil ſpeake of the loue, confidence and inordinat luſt, and of the chaſyng and puttyng away of vertue and godlyneſſe, & the going aſtray from God, dependyng vpon his creatures, yea vpon vanitie it ſelfe. Which moſte of all commeth to paſſe by the meanes of worldely ſubſtaunce, and the grædie deſire of the ſame, the very rote of all euil: For they reduce men from true libertie to thraldome, and turne frædome into ſlauerie,

Seneca in the treatiſe of the happy life. 22. Cha

pleasures into miseries, honour, and pro-
motion into subiection & perpetual shame
and confusion. This if we considered, it
should not giue vs occasion to set by them
as we do, but rather to abhorre and hate
them, & be moued to follow the counsel of
Psalm. 62. Dauid: *When riches abound set not thy heart
vpon them.* Considering then the nature
and condition of worldly things, whiche
if they were not of them selues most mi-
serable, yet is ther not any thing in them
that iustly might be called ours, vnlesse it
be vaine & vile. For though riches or au-
thoritie yll gotten and vniustly possessed,
make the possessor as it were happie: yet
Lib. 5. de le-gibus. (as Plato sayth) vain and idle thyngs can
not giue any felicitie or happinesse. They
seme wel to be riches, but euen as po-
uertie consisteth not either in small pos-
sessions, or lackyng of any thyng, other-
wise than in the greedie desire or vnsacia-
ble couetousnesse, euen so riches consyst
not in hauing of goodes or greate possessi-
ons, but in the cõtentation of the minde.
Wherunto Seneca agréth very wel, say-
pist. 20. ing: He is greate, who of riches maketh

none

none other accompte, than if he poſſeſſed none at all. But (ſayth he) he that hath none, is of a more aſſurãce, and more frée from all daunger. For it is impoſſible (as the cõmon prouerbe goth) that the mouſe touching the pitche or other glew, ſhould eſcape, without he be either caught, or at the leaſt defiled with it. To this end and purpoſe Chryſoſtom aduouched, that temporall and worldly honour and dignitie conuey men into diuers and ſundry kindes of wantonneſſe and other inconueniences. It is requiſite therfore, that ſuch as are enriched and come to great eſtate, be endued with ſingular vertues & great conſtancie, if they wil not be ouercome or defiled with them. For authoritie ingendreth arrogancie, temeritie & contempt of other, and commonly enticeth men to haſtineſſe and yre, yea & drowneth them in a whole maſſe of iniquitie, euen as a great tempeſt ouerwhelmeth a litle bote. It maketh them proude, and their myndes to wander ſo farre, that they can not conſider their way, but goe quite otherwiſe than they be aware of: And thyn-

Homel. 21. ſuper Mat.

king to auoid troubles and miſeries, they intangle themſelues the more in it, much like vnto the Hare, who being caught in the nette, the more he ſtruggleth, the faſter he maketh hym ſelf, & procureth his owne death, & as the ſmall birde caught on the lime twig, the more it flytteth, the faſter it maketh it ſelfe. They ſeme to ſeke in none other thing any felicitie or bleſſednelſe than in worldly proſperitie, which conſiſteth in good fortune of riches, honours, and great eſtimations, voluptuouſnelſe and other like, eſtemyng themſelues moſte happy, and as to haue founde the righte waye vnto Saluation. But lyke as a dronken man is not able to fynde the waye homewarde, nor yet to go vpryghte, euen ſo they wander and erre here and there, beyng ouercome of many and diuers kindes of luſtes and deſires of worldly and tranſitorie goods, and can not once come to the way of true riches, of euerlaſtyng goodes and felicitie.

b.10. de cipub. This is that, whiche Plato ſpeaketh of, when he ſayth: Howe can a man be riche that occupieth nothing elſe than vile and

cor-

corruptible trashe? Or howe can he bée happie by transytorie goodes? What saluation is there in vnprofitable and vayne worldely Riches? Seyng there is neyther good honoure nor estymation but in GOD onely, and without hym beyng neyther lyfe, felicitie or Saluation, he then that will be happie in déede, continually muste searche after that, whiche is onely euerlasting and perfect, and auoyde and flée al superfluitie and aboundaunce of temporall riches. Therefore sayth Christ vnto Martha: Thou carest and are troubled aboute many thinges, but one thyng is necessary (to haue quietnesse) Mary hathe chosen the beste parte (whiche is that one) whiche shall not be taken from hir. Hereby sheweth Christe vnto vs, that it is not good to be musyng and studying vpon worldely affaires, wherein is nothyng else but trouble and vnquietnesse of minde, but that wée shoulde laye vp oure treasure in Heauen, whyche is the surest waye: for true and heauenly ryches doe reioyse and comforte the spirites without any Luke. 10.

careſulneſſe or diſtreſſe: but goodes and riches of this worlde bryng with them great paines and troubles, as wel in the getting as in kæpyng of thē, as Tullie reherſeth in hys *Paradoxes*, ſaying: Riches & great eſtimation with great paine and trauaile gotten, are with much more and greater care maintained and kept. Therfore ſaith Iuuenal, that the kæping of treſure and muche goodes is but miſerie and wretchednеſſe. When the ruſtical mouſe (as Eſope reherſeth) dyd vnderſtande the perils and daungers, wherin the Towne mouſe was daily, he ſayd (as they wer in banketyng) that ſuch aboundance or ſuperfluitie was more lyker poyſon or gall than dayntineſſe. So we might ſay of riches and great poſſeſſiōs, wherabout are ſo many and great daungers, that it is not poſſible for a riche and worldely man to eſcape any one of them. For as our Sauiour Chriſt ſayth: *It is eaſier for a Camell to goe through the eye of a needle, than for a riche man to enter into the kingdome of god.* Riches and authoritie engender labour and paine, and make a man like vnto a

Saty. 14.

Matth. 19.

to a Squirell, which running to and fro in his cage, turneth oftētimes his whēle, but howsoeuer he toyleth & trauaileth, it auayleth him nothyng. Also it maketh a man muche lyke vnto one named Ixion, who was made faste to a whēle turning continually, because he was amorous of Iuno, a goddesse (as Poets do faine) of realmes, highnesse, & powers, which Ixion, when he saw a cloude somewhat like Iuno, toke it for hir, but hē being deceyued, embraced nothing else but vapour & smoke. Which fable also noteth vnto vs the vanitie, vnprofitableneſſe and wretchednesse of the ambitious couetous men which worship the shadow in stede of the true thyng, and in the place of good and sure things chose changeable and vncertaine. The same Ixion was he, which engendred the Centaures, halfe men, halfe horſſes, after him named Ixionides. Here is also to be considered, that the couetous & ambitious persons are of the same cōdition, which being past al reason, turne their humaine nature into mere beastlyneſſe, and like vnbroken and wyld colts,

ſtrike out on euery ſide, hurtyng and oppreſſing almoſt euery body. Ariſtotle deſcribing an happie and bleſſed man, would not he ſhoulde be riche to be ſuche a one. Riches are Sophiſtries of goodes wherewith that great Sophiſter the diuel doth deceiue the ſimple & ſilly ſoule. For euen as a Sophiſter ſæmeth through his ſcience to be wiſe, and is not in dede, euen ſo riches haue a ſemblant of bountie and vertue, where in dede they are farthest from all. S. Auguſtine hath a goodly ſaying very apt to the purpoſe: He is wicked (ſaith he) whiche eſtæmeth riches to be good. Great rentes or reuenues, dignities and good fortune, kæpe men companie onely their life time, but at the houre of death, yea and oftentymes before, they leaue and forſake their poſſeſſours and louers. Fortune is worthy to be named Plagaria, and is called ſo of the learned, after one named Plagarius, which brought vnto ſeruitude and thraldome, ſuche as were frée before. Likewiſe fortune and riches maketh men very ſlaues, miſers, & cowards, full of cares and miſtruſtfulneſſe, yea ſhe maketh

Lib. Ethi. ca. 13. & li. 10. cap. 8.

In his. 5. ſermon of the worde of God.

maketh some to be lyke vnto ỹ Dog that will suffer none to haue part of the bone which he picketh at. Some other become thorough riches, like vnto the Dragon which kept the Golden apples of the Orchard of *Hesperide*, wherof he himself had no commoditie, neyther suffred any other to enioy any part of it. Tertullian sayeth, that riches resemble and are muche like vnto the Apples of *Sodome* and *Gomorre*, which semed goodly and faire to the eye, but being once touched, fell and straightway turned into dust & ashes. This worldely prosperitie and estimation abasheth not onely the simple and silly soules, but euen casteth downe and subdueth many learned and wise men. They are thornes that hynder the good seede of Gods worde to growe and fructifie. The chyldren of *Israell* forsoke GOD for Goldes sake, and fel a worshipping of the golden calfe, which being consumed by fire, was made to be a drinke, and euer since golde hath ben as it were in contempt, & very meete for the fire, as Tertullian dothe affirme. And what couetousnesse and ambition hath

In his apologie. ca. 29

Math. 13. Mark. 4. Luke. 8.

Exod. 32.

In his apologie. ca. 29.

hath brought to passe since the Apostles time, shall somewhat be spoken of in his place. *Riches* (sayeth Abacuck the Prophete) *are thick and filthie mire.* It is doung wherin wormes. &c. And Crates the Philosopher vnderstanding what greate enormities and inconueniences follow of couetousnesse and desire of money, sayeth: O thou hurtfull and damnable couetousnesse, auoide from me, I shal drowne thee least thou ouerwhelme me. Martiall testifieth, that it is not possible to be riche like Cœsus, and religious like Numa. I made a good & prosperous voyage (sayd the Philosopher Zeno) when I had lost al. Riches are copwebs, smoake hurtfull to the eye, which soone alter, vanish, & come to nothing. They that would be rich fall into diuers and sundry tentations and snares of the diuell, and other foolishe and noysome desires and lustes, which drown men into perdition, for couetousnesse is the rote of all euil. The Fole dispraiseth things that be, as though they were not: againe, other that be not in deede, he desireth, as if they were. Damascene sayeth:

Abac. 3.

Chrysost.

In his boke of the ornamentes of women.

Mart. where he disputeth that no man commeth in trouble but by himselfe.

1. Tim 6.

Prouerb. 23.

Math. 13.

In his Historie.

Things

Thyngs that be, are euerlastyng, and vnchangeable: but thyngs that are not, be worldly and transitorie. Earthy & transitorie things are like vnto a cloude painted on a wall, whiche semeth to be some thing, where as it is nothyng: as a fole followeth the shadow of a cãdle, thynking it to be some body, euen so doth the carnall and voluptuous man folow and pursue the earthly trashe in stede of heauenly treasures. These men I say, are lyke vnto the frantike man, whereof Horace maketh mention, which supposed to haue sene a trim play, where he hearde goodly songes and pleasant melodies, and thought him selfe to haue bene in all kinde of voluptuousnesse: and although it was nothing but his fansie, yet it was pleasaunt vnto hym: but this man beyng thorough the diligence of frends, delyuered of his phrenesie, & restored to his health, founde him selfe frustrate of that which he in his disease persuaded him selfe to haue had. Euen so it goth with the worldely man, whome Christ answereth, saying: *Thou fole, this night thy soule shall be taken away frõ thee,* Luke. 12.

Li. 2. epistolarũ. Epi. 2.

thee, then whose shal those things be, which thou haste prouided? Euen so it is with those that lay vp treasure for them selues here, and be not riche in God: As if one should
Psalm. 38. say with the Prophete Dauid, The riche of this world are riche in their own conceits, but whē they shal perceiue it (as it is in deede) after they are gone out of this world, they shal finde them selues wholly destitute and naked of all. As for great estates, dignities and authorities in cōmon weales, Plutarke reherseth, that the
Of the life of Demost. most famous Orator Demosthenes was wont to admonish yong mē which resorted vnto him, that they shoulde not haunte after promotion dignitie or greate office, saying vnto them in this maner: If there were two wayes layd before thē, whereof the one shoulde lye vnto deathe, and the other vnto promotion and admynistration of a Common wealthe, and it were knowen what troubles, paines and griefes, iealousies, suspitions, enuie, publyke and priuie hate, backbytinges and Sclaunders, noyse and Dyssentions are inclosed there, men woulde rather

ther chose the waye vnto Death, than the other. Wherefore Saint Augustine sayth: He whiche seketh after promotion or authoritie is separated from God, not because of the diuersitie of the degrées or estates, but of the desire which procéedeth of ambition. They take paynes to aduaunce themselues temporally, but forgoe a gayne perpetuall. Li. 8. de trinita. cap. 85.

The Gyauntes (as it is sayde) beyng affectioned to raigne vnto heauen, layde Mountaynes one vppon an other to ascende vp thyther, but all in vayne, falyng at lengthe headlong downewarde themselues. They are (as Saincte Ambrose sayth) like vnto those which would by the ladder of Worldly honour clymbe into Heauen. Saint Cyprian testifieth, saying: That which thou thynkest to be authoritie and power, is poyson hydden vnder a faire shew, and miserie vnder a costly couer. Whereby S. Austine sayth, that the more a mã is lifted vp in authoritie the greater danger he is in. Aristophanes ỹ Poet describeth & setteth forth ỹ god of riches (which they cal Plutus) to be feare, In his boke of Noe and the Arke. Epist. 2. lib. Episto. Vpon the 106. psalme.

fearful, and to truſt no man, bicauſe that riches and promotions make men to doe ſo, and that bicauſe of the great daunger they be in continually. For to get goodes euery one loketh abrode: The thief lyeth in waite to ſteale: the crafty merchant, the diſſembling lawyer, by guile and ſubtiltie to deceiue: Children and other that be inheritors, with the death of their parents and friends, to poſſeſſe their goodes. Other ambitious perſons do long for the death of ſuche as are in office, that they might enioy their places: Promoters and other officers ſearche and ſeke narowly to finde any occaſion to make the goodes forfaite. Wherby Iuuenal ſayth: Riches gotten by greate care and labour, choake and kill oftentimes their poſſeſſor: wherunto he alleaged many enſamples. Seneca confirmeth alſo: That as wilde beaſtes or fiſhes are caught by the falſe hope of a daintie morſell, in ſnares and hookes: Euen ſo (ſayth he) are men by the vayne truſt of the gyfts of Fortune, whiche in deede ought not to be called gifts, but rather deceytfull ſhifts, yea ſnares & daun-

Satyr. 10.

gerous

gerous rocks. Conſider I pray you, howe many we ſee goe to wracke bothe bodily and ſpiritually, temporally and euerlaſtingly. Howe many realmes and countreys haue ben ſubuerted and caſt vpſide downeward? What tirannie or crueltie hath not bene ſhewed? What robberies both vpon ſea and lande? what periuries, murthers, pilling and pollyng, violence and force, inceſte, and all kyndes of myſchieues are not committed of the grædie and inſaciable deſire to attaine to riches and eſtimation? yea of the moſt puiſſant kyngs and mightie men, whiche Daniell called Treaſurers. And what ſhal we ſay then of worldely loue and carnall concupiſcence? Also of the paſſions and vnnaturall affections whiche thence enſue? Daniell. 11.

Plato ſayth, that Loue at the beginning, giueth ſome ſweetenelle, but in the ende engendreth one miſchiefe vpon an other. Loue is the firſt whiche hath founde out, and brought forth the ſundring and renting of the hart, and troubling of the ſpirite. And theſe things followyng, procæde from carnal loue, to wete, care, ſor-

In Comœd. Mercat.

rowes and griefes, weakeneſſe of the braynes, curioſuſneſſe in apparell, madneſſe, dreames, thoughts and ſighyng, calamities, errours, anguiſh, vnquietneſſe, trouble, fooliſhneſſe, vncomlyneſſe, wantonneſſe, myſtruſtfulneſſe, iealouſie, and other lyke. Men (I ſay) are intangled in theſe by loue, euen as Vliſſes felowes, whiche thorough the melodie and ſweete ſongs of the Syrenes woulde abide in *Afrike*, forgetting themſelues and their natiue countrey. Loue maketh a man oute of hys wyttes, and cleane beſyde hym ſelfe, it calleth hym backewarde, and ſeduceth hym thorough ſweetneſſe and flatterie, it counſelleth nothyng accordyng vnto reaſon and equitie, but leadeth vnto al enormities, it robbeth a man of all temperancie, it is lyke to a hooke whiche plucketh all maner of things vnto it, it is a ſoft enimie, ſweete ſorrowe, and ſadde gladneſſe. Loue maketh men ſlaues, & diuideth them from themſelues. He is hurte grieuouſly, & vtterly periſhed which falleth in loue, it is inſatiable, neuer ſaying it is ynough. Terence ſayeth

that

that it seduceth and leadeth oute of the way, euen those that se, and the that are learned and wyse. Yet is happie, that by other mens example will take warnyng, and through the spectacle of others fal, wareth wyse. Briefly, all and euery kinde of euyll proceedeth of those three wyth theyr adherentes, wherewith the whole worlde is polluted, as witnesseth sainct Iohn in hys Canonicall Epistles, saying: Loue not the worlde, neyther the thynges that are in the worlde: If any man loue the worlde, the loue of the Father is not in hym. For all that (sayeth he) whych is in the worlde, is the lustes of the eyes, and the pride of lyfe, is not of the father, but of the worlde, and the worlde passeth away, and the lustes therof, but he that fulfylleth the wyll of God abydeth for euer.

Touching whiche three vices I might rehearse of all sortes of people more than tenne thousande examples. Whereof some (I speak but temporally, and not of matters concernyng the soule) haue lost theyr money, goodes, and estymation,

ſome their friendes libertie, life & goodes. But what nede I to ſpend my time, and to trouble my braines about it. All bookes, whether they ſpeake of the *Aſſyrians, Egiptians, Perſians,* or *Medians, Grecians,* or *Iewes, Romaines,* or other countreyes, are full of it. Wherof rede Diodorus Siculus, Ioſephus, Plutarch, Titus Liuius, & diuers other hiſtoriographers, which haue written vntil our age and time, and we ſhall finde that all kinde of euill, at the leaſt cōmeth out of one of theſe three, and daily we find it by good experience, that al miſchiefe ſpringeth out of theſe, yea euen in ſuch as had incorporated and ioyned them ſelues to the church of Chriſt, foreſeyng perſecution, croſſes, and tribulations to enſue therby, and by and by for feare of a little loſſe of worldly goodes, commodities, honours, or otherwiſe, forſoke and turned againe like the dogge to their vomite, and like the ſow, after ſhe hath waſhed hir ſelf, to hir puddle and mire. And to ſette the vanitie and inconſtancie of worldly and tranſitorie thyngs, the liuelier before your eyes, I haue brought in

here

in here twentie ſightes or viſions, & cauſed them to be grauen, to the ende al men may ſée that with their eyes, whiche I go aboute to expreſſe by writing, to the delight and pleſure of the eye and eares, according vnto the ſaying of Horace.

Omne tulit punctum, qui miſcuit vtile dulci.

That is to ſay,

He that teacheth pleaſantly and well,
Doth in eche poynt all others excell.

Of which oure viſions the learned Poete M. Franciſce Petrarche Gentleman of *Florence*, did inuent and write in *Tuſcan* the ſir firſte, after ſuche tyme as hée had lyued honeſtly the ſpace of. xxj. yeares a faire, gracious, and a noble Damoſell, named Laurette, or (as it pleſed him beſt) Laura, borne of *Auinion*, who afterward hapned to die, he being in *Italy*, for whoſe death (to ſhewe his great griefe) he mourned ten yeares together, and amongeſt many of his ſongs and ſorowfull lamentations, deuiſed and made a Ballade or ſong, containyng the ſayd viſions, which bicauſe they ſerue wel to our purpoſe, I haue out of the *Brabants* ſpeache, turned

them into the Englishe tongue.

The first then is: That he being vpon a day alone in his window, where he saw as it were in his minde by a vision a very faire hinde, and also two swift hounds, one white and the other blacke chasing & pursuing hir so long, that at length they caught and killed hir. Which sight caused him to burst oute into sighes and teares for the piteous destinie thereof: That is, for the apointed time of ỹ death of his loue Laura, whiche he ment by the faire hinde, as by the houndes white and black he vnderstode the daye and nyght, meaning the time passyng away, and not tarying for any one.

Moreouer, he saw a faire ship or vessel made of yuorie & Hebene wood, whereunto also he cõpared his loue Laura, to wete hir whyte coloured face vnto Iuorie, and hir blackishe browes muche lyke vnto the wood of Hebene. The coardes and ropes were of Sylke, and the sayles of cloath of golde, whereby are meant not onely all hir costely rayement or apparell,

rell, but alſo hir noble and excellent ver-
tues wherewith ſhe was beautified and
adorned.

Againe, he ſawe a newe buſhe oute of
a faire Laurell trée, Holly bowes bud-
dyng forthe, vnder whoſe ſhadowe little
ſmall birdes diddeſyng, wyth a verye
ſweete and melodious harmonie: Vnder-
ſtandyng hereby, hir louyng and curte-
ous talke, hir moſt pleaſaunt and ſweete
ſong. And by and by he ſawe the lyghte-
nyng and tempeſt to wyther and drie vp
thys faire and goodly Trée. That is, that
a burnyng ſickneſſe came, whiche toke
awaye the lyfe of this fayre damoſell his
loue Laura.

The other three Viſions followyng,
are in manner all one, notyfiing hereby
that there is nothyng elſe in thys worlde
but myſeries, ſorrowes, afflictions, and
calamities: And all that man doth ſtay
hym ſelfe vpon in thys worlde, is no-
thyng but vayne fanſie, wynde, and
ſmoake. And thus as he hadde paſſed
ouer many a yeare in greate and vn-

fayned loue towardes hir (duryng hir life time) what with flatterie and what in commendyng of hir beautie, cauſed him vpon a ſodaine chaunge after hir departure (as it is ſayde) ſo long a time to mourne and to lamente, but conſidering with him ſelf, that there was no comfort, hope or ſaluation in worldely loue to be loked for, turned himſelfe to Godwarde, lamenting and ſorrowing the reſt of hys lyfe, and repented hym of his former life ſo vdely and vndecently ſpent.

The other ten viſions next enſuing, ar deſcribed of one Ioachim du Bellay, Gentleman of *France*, the whiche alſo, bicauſe they ſerue to our purpoſe, I haue tranſlated them out of Dutch into Engliſh.

Firſt of all, he ſpeaketh of a certayne Architecture or kinde of buildyng, gorgeouſly and magnificentlike made, as you may ſee more plainly in the ſeuẽth figure of our viſions. Secondly he ſawe a ſpire, thirdely an Arke triumphant. And then the *Dodonian* tree, ſpreading his ſhadow vpon ſeuen hilles, namely vpon the hill of Palatine, the hill Capitolie, the mounte Vimi-

Vimiall, the mount Cely, Eſquilin, Vimiel, and Quirinel. After that, the birde which is able to beholde the Sunne, that is the Eagle imperiall: and the great Statue, whom he ſaw leaning on a ſtone pitcher, whereout runneth a great water, wherby he meaneth the riuer of Tyber, with ỹ thæ wolfe, giuing ſucke to two childzen, which is the Armes of the *Romains*. The ſeuenth is a *Nimph* mournyng and wzingyng of hir handes. Eightly, a thzæ flaming fire; wherout a birde flufhing mouted on hie. Ninthly, a faire ſpzing, and a bundzeth *Nimphes* rounde about it, vnto whome came the *Faunes*, which bzake the Fountaine, and dzaue them awaye. Laſt of all, hæ telleth of Typheus daughter, whiche after hir greate pzeſumption and pzide was vanquiſhed and ſlaine. With all theſe he goeth about to perſuade, that all things here vpon earthe, are nothing but wzetched miſerie, and miſerable vanitie, ſhewing alſo howe *Rome* hath bene deſtroyed, which of a baſe and low eſtate was lifted vp, and become very hie, and that by none other means than couetouſ-

neſſe and the great deſire which that people and nation had to money and Ambition, that is, to be regarded, and to haue authoritie and rule following the nature and condition of their progenitours and Predeceſſoures Romulus and Remus, whiche were (as hiſtories do tell,) nouriſhed and brought vp of a ſhe wolfe, called Lupa. Oute of whoſe breaſtes they haue ſucked all manner of crueltie and beaſtlyneſſe, gettyng ſo vnto themſelues a woluiſh courage, yea worſe than a Wolfe, as Mithridates King of *Ponte* caſt them in the teth, bicauſe they were neuer ſatiſfied of blood, honour, dignities, and riches, but always indeuoured themſelues to get other princes, nations, countreys and Cities, goodes and dominions, wherupon folowed the oppreſſion of other nations, through many great robberies, with great labour and paine, yea to the perill and loſſe of their owne men and Capitains, and ſo amplified and augmented aboue meſure their empires, realms, and domynions, ſtuffed and furnyſhed their Cytie wyth abundaunce of all manner

ner of riches, wherupon dyde ensue all kinde of superfluitie and worldely pompousnesse. So that they adorned their Citie with all maner of sumptuous and costely buyldings, wyth all kindes of curious and cunning workes, as Theaters, Triumphall Arkes, Pyramedes, Columnnes, Spires, and a greate number of grauen Images, Statues, Medalles and Figures, made of diuers and sundry kindes of stuffe, as Marble, Alablaster, Golde, Syluer, Copper, Pourphere, Emplaster, Brasse and other like mettall, some grauen, and other some cast. All whiche sumptuousnesse and superfluitie hathe oftentymes thorough dissention, discorde and sedition amongst them selues, also by their enimies priuie conspiracy, hate, and particular profite, & by childish and folish counsell, ben to their great hinderaunce and damage. As it is to be sene in their owne Hystories. And as they proceded in all wickednesse, abhomination, superstition, and Idolatrie from time to time, euen so after that *CHRIST* our Sauioure, and King of all

al kings was crucified vnder Pylate, president of *Ieruſalem*, they ceaſſed not dayly to kill the poore Chriſtians, perſecutyng the church of God in al places, by al kinde of crueltie and tiranny, eſpecially in the time of Nero, Domitian, Traian, Aurelian, Diocleſian, Maxence, & other like, becauſe they woulde not obſerue and kæpe theyr falſe and ſuperſtitious worſhyppyng of God, but rather rebuked them, & proued theirs to be falſe. And foraſmuch as that auncient *Rome* would not amend it ſelfe, and renounce their enorme vices, Idolatrie and ſuperſtition, and conuerte vnto the Lorde Ieſu Chriſte, to imbrace the true worſhippyng of God, and the euerlaſting Goſpel, they haue bene iuſtly plagued, receyuing accordyng to their deſertes, ſuch meaſure as they had meaſured to others. Therfore are the *Perſians, Huines, Frenchmen, Germains* or *Dutchmen, Vãdales, Eaſtgothes*, & *Weſtgothes* ryſen againſt them and their Empire, & haue diuided it, and at lengthe haue they beſieged *Rome*, and haue taken and ſubuerted, burned, ſpoyled, and wholly raſed it. So the Lord

through

thrꝛough his iuſte iudgement hath reuen-
geo the innocent bloud of his childꝛen.
This is ſhewed vnto vs by theſe viſions
and ſonets. O woꝛldly vanitie, al things
muſte paſſe, ſaue the loue of God: That
which was lifted vp into heauen, is fallen
and bꝛought euen to the grounde, & moſt
miſerably periſhed. As alſo befoꝛe theyꝛ
time many other realmes, as of the *Chal-
des*, and great *Carthage*, and other, ar like-
wyſe periſhed. So *Rome* neuer obtained
the like eſtimation ſince, as it had beſoꝛe
being in his floure, as it is to be ſéne yet
by ſome auncient monuments, buildings
columnes, & walles, which appere there
as yet to beare witneſſe of Gods venge-
ance which came vpon them foꝛ their ſin
and wickednelle, to the ende that all godly
and well diſpoſed perſons mighte per-
ceiue, that God can and will perfourme
his pꝛomiſes, the which he hath thꝛetned
in his woꝛde.

Beſides all this, the *Romaine* Empire
hath ben without an Emperour. iij. hun-
dꝛed & twentie yeares, namely ſince Au-
guſtus vntill Charlemayn. In the meane

tyme

time the Bishop of *Rome* began to forget all maner of simplicitie, humblenesse and pouertie, and to neglect the seruice and administration of a true pastoure, and to put his minde vpon temporall dominion and rule, beginning so (through the liberalitie of many great Princes, as King Pepin and manye other great Lordes which he inchaunted vnder the pretence of holinesse,) to become so great, that at length he hath set him selfe in the chaire, as soueraigne aboue all the rest, that euen Emperoures were at his commaũdement elect and deposed. For the feruent zeale & deuotion was in many Christians already cold, & many of them were addicted and giuen to worldly quietnesse, great estate, and all maner of intẽperantie and voluptuousnesse: so that they had more mind to securitie and idlenesse, than to labor and paine, to slepe, than to worke, to take, than to giue, to banquet, than to preache: and had rather to take their pleasure in this wicked world, than to enioy the heauenly pleasures in the world to come. After this, dissention rose amongst them

Sigebertus. Geniblacen. Carolus Bouillus.

them for the supremacy: then sought they ambitiously to rule and gouerne ouer all the whole worlde. They wold wel be confessors (as they termed them) but few or none woulde be Martirs, for preachyng was cast aside, and pride had occupied the roum of it: wherupon did folow of necessitie, as (Scripture speaketh: where as Gods worde is not preached, ther the people perish) many and diuers heresies, schismes, and sects: as Sabellians, Arrians, Emonians, Macedonians, Priscellians, Nestorians and Eutichians, which diuers and sundry wayes erred in the doctrine and faith, cõcerning the diuinitie. The Maniches contempned and made light of the olde Testament. The Donatists did holde it necessary to be rebaptised again. The Pelagians taught that men could deserue heauen by merits without grace, & other like to thē. Amongst the Bishops was discorde in all places. In the Romish church were many mutations about their election: Betwene Liberius & Felici⁹ was great discord about ỳ popeship. Like wise was it betwẽ Damasi⁹ & Vrsi⁹, Boniface & Aulati⁹, Simache

and

Hieronym*. Sigebertus. Geniblacen-sis. Vincentius. Anthonius. Platina. Abbas Vr-spergensis. Iacobus Ber gensis. Hermannus Shedel.

and Laurence, Boniface and Dioscore, Constātine and Philip, Eugenius and Sisine, Formosie and Stephē, Sergie and Christopher, Benedict and Leo, Gregorie and diuers other. Amongest which, many were accused of heresies, some of incest, and some of other kyndes of euill, of whiche some were banished, some deposed, some sclandred, some had their eyes put out, other some miserably slaine and murdered no practises, fraudes, guiles nor violence or oppression was left behind: to none other ende than to attaine vnto promotion, honor dignitie and great estate, and to obtaine their malicious purpose. After this sorte did the bishops procede in al kindes of vanitie and idelnesse, to become loytering prelates puffed vp in pride and presumption, wherby veritie and truth was defaced, and quite abolished. The Sunne began nowe to be darkened and become blacke as a hairen cloath, and the Moone like vnto bloud, the starres of heauen to fall downe: For they dayly practised to get newe and more dominions, they attempted by al means possible to increase their

their authoritie and power, all their whole ſtudy and labour was to aduaunce their honour and dignitie here vpon the earth, not without ſcattering of the commons and innumerable murthers of the people. Iohn Archbiſhop of *Conſtantinople*, debated to be Primate and ſoueraign of all other Patriarkes. Boniface the third of that name, Biſhop of *Rome*, toke vpon him to raigne and rule ouer all, and to be the lieuetenãt of God, vpon earth. Again, Mahomet comming afterward, would be adored as a great prophet, and meſſanger of God. So that by the meanes of couetouſneſſe, ambition, and carnall concupiſcence, the truth is darkened, & the church of Chriſt moſte miſerably ſcattered and diſpearſed. The *Iewes* by a craftie ſleight, wreſted the ſcripture to maintaine their Talmuith: the *Sarazens* their Alcorane: and theſe prelates and Biſhops their Decretals, and all other errors and herieſies which were vnder that falſe prophet Mahomet in *Aſia* and *Affricke*, and vnder the Pope in *Europe*, with all their curſed traditions and trifles. They haue baniſhed &

abolished Christe and his doctrine, euery where preferryng their owne ambition, profit, cõmoditie & ease. Whereunto & to obtain it the rather, they haue brought in many superstitions & traditions of men, as Latin seruice (because ỹ comon people should not vnderstãd their doings) bells, organs play, cymbales, incense, palmes, candles, tapers, purgatorie, masses for al soules, dirges, obsequies, Pilgrimages, indulgences to deliuer the soules out of purgatorie, after thei haue gotten money inough. Item, church holy days, Rogatiõ dayes, Relikes, yea coales wherewith S. Laurence was broyled, Iosephs hosen, the armes of S. Cornelis, with many more trifles and other relikes. They proceed further to the forbidding of mariage, meate, egges, butter: in lyke manner images, and crucifixes were sette vp, wrokyng thereby false miracles, alwayes forcesing to their Maosin, that is, great shops, churches, temples, chapels and Altars, where they might sell their trumperie frely, not without great gain, yea so wel that they were mounted so hie in power, riches

riches, and voluptuouſneſſe, as we haue ſene by experience, and dayely is to be ſene in places where they are, that they rule aboue emperors, kings, & princes: & all this vnder a ſhewe of pietie and holyneſſe, as we heretofore haue ſayde. Of theſe S. Iohn in his reuelation doth warn vs in his ſixte chapiter, where he ſayeth manifeſtly, that whē the lambe had opened the ſeuēth ſeale, he ſaw a pale horſe, and he whiche ſatte vpon it, was named death: for this cōgregation of hipocrites, notwithſtanding their copper faces, and carbuncled noſes, through their vnmeaſurable gluttony and dronkenneſſe, are yet in their ſoule pale, deadiſh, black and blew, as vnholſom & dead bodies: for thei haue no true life within thē, nor ỹ bleſſednesſe that conſiſteth in Chriſt Ieſu, & his holy word. And he which ſate on it was death. Their doctrine and teaching is nothing but death and damnation. For hypocriſie engendreth nothing but deſtruction of ſaluatiō, & their fruits are ſhame and confuſion. For hell folowēth them to deſtroy thoſe that are ſeduced by them. Reuel. 6. Rom. 2. Luke. 12. Math. 6. 1 Tim. 5.

rouerb. 5. Daniel and Paule they haue foretold that Antechriſt ſhoulde be borne of the ſubuerſion of the Empire, and deſolation of *Rome*. And to the ende we myght ſpeake more at large of the thing, I haue taken foure viſions out of the reuelation of S. Iohn, where as the holy ghoſt by S. Iohn ſetteth him out in his colours.

cuel. 13. *I ſaw a beaſt* (ſayth S. Iohn) *riſing out of the ſea*, ſignifiyng the congregation of the wicked and proude hypocrites, which exalt and aduaunce them ſelues as the Ceder trées of Libanus, they are vnnaturall and beaſtly like vnto Elmas the inchanter, ful of fraude and guile, full of falſhod and pride, they are whelpes and generations of the deuyll, ſubuerting the ways of the Lord. Thys beaſt is deſcribed here as the pale horſe in the fourth age, & the cruel Graſhoppers in the fift age, and the mad horſſes with Lions mouths in the vi. age. This beaſt, meaning the odible, falſ, & damnable erroꝛs & peſtiferous inſpirations of the diuel, which at this time reign in the beaſtly mẽbꝛes of that monſtrous body of the beaſt, as namely in the outra-

poc. 6
poc. 9.

gious

gious bishops, spiritual lawyers, priests, hypocrites, and false Magistrates, for their heads are their subtiltie, and their hornes signifie their tyrannous might. It had also *ten crownes upon his ten hornes*, signifying their greate dominion and superiortie throughout the whole worlde. The diuell is their prince and Captayne most cruell, and that through the iniquitie and ingratitude of the people: but in this point differ the dragō and the beast, from the diuell and his members, Sathan and his carnal and beastly congregation, for he had seuen crounes vpon his seuen heades, and they haue ten crownes vpon their ten heads, mening, that that which he onely hath stirryng vp of the thyng, that haue they. The signification wherof is, that Sathan is only of abilitie and power to blowe into their eares the thing whiche they with violence, and by force maintayne: where as he is but able by fansies and inspiration, there are these his mete instruments to perfourme it & put in execution by violence, and power, by menaces and compulsion. Wher as he

he dallieth onely by playe, there do they seriously force and violently compell. When he hath only engendred and foũd out any erroꝛ oꝛ false doctrine, they with al diligence, as an infallible truth, allow, confirme and stablishe it, and make of it a necessarie article to beleue on, as they haue put in practise their purgatoꝛie, auricular confession, transubstantiation, woꝛshippyng and carying about of dumb Idols, & Images, the hearing of latin seruice, Masse, and other abhominations. As he hath found out any lye (as he is the father of all lies, and hath ben since the beginning) so may they holde it foꝛ a perfecte written veritie, makyng it of good authoꝛitie and might, as experience may testifie, they haue done. Hereout and such like, it is manifest, that they being hys ghostly ministers and spirituall instrumẽts, may execute effectually moꝛe wickednesse than he him selfe alone, as their woꝛks may wel testifie. Sathã was not of power to put Chriſt to death, if it had not bẽ through Iudas, into whom he entred, & afterward by the bishops & Scribes who perse-

perſecuted him vnto deth. The Apoſtles, tru miniſters & other witneſſes of Chriſt ſhold neuer haue bē perſecuted, whipped, Math. 23.
ſcourged, tormēted and miſerably ſlaine, neither ſhold they at this preſent, if theſe popiſh prelates did not folow & maintain their old & accuſtomed maners, and fulfil ẏ meſure of their fathers. *And vpon his heads were names of Blaſphemie againſt the Lord and his Chriſt.* Al this is nothing elſe than their ſhining & glorious titles, wher with they ſuborne and make great their ſupremacie & their eſtimation, & as holy and blameleſſe to bæ regarded among men, and before the world, wherevnder is couered & comprehended all maner of iniquity. What ar Popes, Cardinals, patriarks, legates, chief heads, archbiſhops, pronotaries, archdeacons, officialls, commiſſaries, prebendaries, vicars, lorde abbot, maſter or doctor, and ſuche like, what are theſe I ſay elſe but names of blaſphemie? for theſe offices & titles are not of the holy ghoſt, neither is there any mention made of them in the holy ſcripture. What is it I pray you elſe, than a great

abhomination & blaſphemy that the Pope claimeth to him ſelfe to be the moſt holy father, to be the Vicare of Chriſt, God on earth, ſupreame head of the Church, the only ſteward of the gifts, graces, and miſteries of God? What meaneth it that Prieſts and Biſhops do arrogātly aſcribe to thē ſelues to be Bridegromes, to ſtand in Gods ſtead, to haue power to pardon ſinne, and to be our Ladies clean and vndefiled knights? What be theſe elſe than names of blaſphemie? For they are nothing elſe as Zacharie termeth thē (hauing no care of fēding of the flock, but through mere negligence and ſleuth ſette a ſide preaching of the word, through theſe vain titles) than very offending Iools. Their Decrees, Decretals, traditions, rules, ordinaunces, ſtatutes, cuſtomes of the Fathers, general Counſels, Synodes, and other of their vſages, not grounded on the word of God and his wil, are nothing elſe but dampnable hipocriſie, and diueliſh diſſimulation, blaſpheming the name of the Lord. For the names of blaſphemy on his heade is nothing elſe but to maintaine vnder

vnder an honeſt and vertuous ſhew, that which is blaſphemous, to his own aduãcement. *This beaſt was like the Leopard, ſpotted and blemiſhed,* tokens of inconſtancie, chaungeableneſſe, and temeritie. *His feete like to a Beares feete,* fearful and horrible, il fauored of faſhion, and deformed, ſignifying crueltie, ſtubbornneſſe, ſtoutneſſe and vncleaneſſe. *And his mouth as the mouth of a Lion,* declaring hereby the pride, theft, murther, and all kinde of wickedneſſe of thoſe Prelates. Daniel ſaw in a viſion, a Lion, wherto that proud kingdom of the *Aſſirians* and *Chaldees* were to be compared. Vnto the Beare which he ſawe, was likened the barbarous and rude realmes of the *Medes* & *Perſians*. By the Leopard is meant the vnſtedfaſt kingdome of the *Grecians*. The *Aſſirians* and *Chaldees* were for their ſtealing and pride, rebuked and curſſed of the Prophets Eſay, Nahum, and Abacuck. The *Medeans* and *Perſians* kept the people of God in captiuitie and bondage. As it is to be ſéne in the bookes of Heſter, Paralipomenon and Eſay. The *Grecians* alſo were very ſpitefull, and full of

Nahum. 23. Eſay. 13. Abacuck. 1. Heſt. 23. 2. Paralip. 36 Eſay. 22. 2. Macha. 2.

reproche to the people of God, in the time of that cruell Tyrant Antiochus, as it ap-
2. Macha. 2. peareth in the booke of the *Machabees*. But this beast whiche S. Iohn speaketh of here, dothe comprehende all these three which Daniel saw, namely the bodye like vnto a Leopard, pawes like vnto a Bear, and the mouth to the Lion. Whereby the holy Ghost teacheth vs, that within thys one cursed Popedom or kyngdom of Antechrist, should be as much, and more abhomination, Idolatrie, fornication, murther, and all kind of wickednesse, as were in all these three realmes aforesaid. As at this day it is to be seene, and we haue had good experience. No where raigned at any time more pride, idlenesse, cruelty, Idolatry, fornication, adultery, vncleanneſſe, Sodometrie, enuie, dissimulation, falshode and inconstancie, vaine glorie, iniquitie, sorcerie, superstition and impietie, than doth in this one dominion of Antechrist. He alone hath more contaminated Gods holy Temple, than all the infidels together that euer were: they haue most shamefully intreated and iudged

the

the very elect people of God, which are the vessels of his glory. They have most miserably and narowly kept vnder, and as it were in prison, the true Ministers of God by their Decrees and traditions. The severitie and rudenesse of Pharao, Antioche, and Caiphas, is nothing in the comparison of theirs, for in them is all kind of beastlinesse, vncleanlinesse, wantonnesse, concupiscence and carnall securitie. No reason or humanitie hath any place amongst them, they are more lyke beasts than men. The rigorous Proclamations against the *Iewes*, (at the request of wicked Ammon and of Antioche,) are nothing to speake of, to the ordinaunces and statutes of the Antechrists, for those were only against the body, but theirs are against the soule and conscience of man also. After this sort doth the Popedō (which is the dominiō of Antechrist) bear the Image of the Leopard, of the Bear, & of the Liō, bicause it is not only partaker of al ỳ wickednesses with other realmes; but it excedeth and surmounteth al other by times double in all kinds of iniquitie, idolatry,

1. Corin. 1 Rom. 9.

Hest. 3. 4. 1. Mach. 2. 3

Psalm. 9 Rom. 3.

Rom.3. idolatrie, & abhominations ỹ euer were cõmitted vnder heauen. They haue the mouth of a Lyon, always blaſphemyng, curſing and banning: Their fæte lyke a beare, ſignifyng their inſatiable couetouſneſſe, runnyng headlong to euery Rom.1. kinde of miſchiefe, very ready to ſheade bloud: as leopards are they polluted and ſpotted with dyuers and ſundry inconſtant mindes, inſtitutions & obſeruings, neuer ſtedfaſt or conſtant, but in al thinges chaungeable and fooliſhe: for ſuche 2. Theſſ. 2. as receiue not Gods truthe, are worthily forſaken of God. Therfore God ſhall ſende them ſtrong delusions, that they ſhould beleeue lies, that all they might be damned which beleue not the truth, but haue pleaſure in vnrighteouſneſſe. *The Dragon* (ſayth S. Iohn) which is Sathan the Diuell, *gaue to the beaſt* or curſed generation of Antechriſt, his beaſtly membres, *his whole power, his ſeate of blaſphemie, and his great authoritie.* To giue them his power is nothyng elſe, than to make them perfect and ſkilfull by all maner of crafte, ſubtiltie and diſſimulation, cunnyngly

nyngly to seduce the simple & silly soules: and so forth to confirme and stablysh them in al kinde of wickednesse and falshods. To gyue vnto hym his seate, is to leaue him here a glorious kingdome, full of vainglory, dissimulation, & other wickednesse. To giue him his great authoritie, is to worke by false miracles, signes and wonders, and by false and erroneus doctrine, to allure the people, and to draw the vnbeleuing infidels the rather to the pit of perditiõ and euerlasting torments. On this maner is that greate Antechrist a king with Sathan ouer all the children of pride and darknesse. He occupieth and possesseth falsly with Lucifer the seat and roume of God, taking vpon hym euen to search and crepe into mens consciences: For he boasteth him self to stand in Gods stede to deceiue them that dwell on the earth, to reigne and to beare rule ouer them, for so much as they (hauing a blind guide) are led into the ditche of all errour and false doctrine, the very way vnto euerlasting perdition. Touchyng the seat euen as Christe our Lorde (with his Father,

2. Thess. 2.

2. Thess. 2.

ther raigning eternally) ſitteth in heauen vpon the ſeate of his Maieſtie in eternall glory & felicitie, euē ſo ſitteth Antechriſt, the Pope of *Rome*, I mean with his father the Deuil, full of pride and blaſphemie, in the ſeat of cōdemnation, in eternal darkneſſe, ignomie, and ſhame. Cōcerning his power, euen as Chriſt receiued his power of God his father, euen ſo hath he receiued his authoritie of his father the Deuil. Euen as Chriſt is full of mercy & truthe: euen ſo is this Antechriſt ful of enuie and hate, vntruthes and lies, and al other miſchiefs: of whoſe abhominations & errors, the vnbeleuing and infidel hath taſted. As the holy ghoſt and the ſpirite of Chriſt openeth the miſteries of the truth in his elect euen ſo on the other ſide hath the ſpirit of errour, ſince the death and reuelation of Chriſt, darkned truth and ſet forth the ſecretes of his malice in the ennimies of Chriſt. Cōcerning his authority, as chriſt being man, receiued his authority of god, to doe ſuch miracles as no man elſe could do: Euen ſo doth this Antichriſt, by the Deuill and Gods permiſſion amongs the infidels

Math. 28. Iohn. 17 Iohn. 1.

Iohn. 3. 2. Theſſ. 2.

infidels and vnbeleuers. So that he in all power and authoritie vniustly vsurped, followeth, yea passeth his father the deuil. For as he robbed the godly man Iob, and spoiled him of all his substance, goods, children, seruaunts, and cattel, and tormẽted him in his body with Kelis and Botches, euen so doth this rauenous and greadye Leuiathan, and cruell murtherer, vexe, consume, and oppresse the poore people, by his spoiling Extortioners, defrauding the poore of their sweat and bloud, of theyr paines, trauaile, necessitie, and liuing: no not sparing the fable and sicke, neyther widow nor fatherlesse. No kind of good (be it neuer so vniustly gotten) being brought to them, in chaunge of some one burdened in conscience, but that they are cõtented to receiue it, and that by the way of restitution. Yet neuertheless do they, (which is worst of all) lead mennes mindes to dissimulatiõ, false belief, and other diuelishnesse, doubtfull, desperate, and comfortlesse. Iob. 1 2. Psal. 73. Reuel. 3

Finally, euen as in the body of Christ, dwelleth fulnesse of the whole Deitie: Euen

Euen ſo in this body of Sathan dwelleth the whole maſſe of impietie, ſubtilitie, fraud and malice, with power to worke all maner of miſchiefe mightely, ſubſtantially and corporally. *And I ſaw one of his heads, as it were wounded to death,* with the ſword of his mouth: that is, through the anouncing and preaching of the Goſpell. Which thing is come to paſſe ſince the time of Iohn Hus in *Boheme,* & after that in *Germanie,* and is ſince (God be praiſed) daily more and more, that the head of the Beaſt is wounded, in places where gods word is preached. As in *England, Fraunce, Scotland, Poland,* and elſe where, as euery one may wel perceiue, except he will nedes be blinde. For it is euident to al men, that in moſt places, Buls and Pardones of the Pope are little ſet by, hys power and might troden vnder feete, hys name blotted out, his Purgatory, Maſſes, Pilgrimages, Idols, and other like trumperies, cried out vpon. If this be not a deadly wound on the head of the beaſt, I think it to haue none at all. If this be not a manifeſt token of his fall to come, there is

2. Theſſa. 2.

none

none to be loked for. *But his deadly woundes were healed.* Although the Gospel hath ben preched in sundry and diuers places, and the popes abhominations cast vpõde downe, yet remaineth (in some places) their false priesthod vows not to mary, Sodomish chastitie, auricular confession, or at the least the fashion of it, and other more superstitions. For the beast seketh al meanes to recouer, yea & hath brought to passe, that the eyes of many learned ministers, and pastors ware dimme, and as it were aslæpe, so that they do not narowely searche, or diligently trie euery matter by the onely touchstone of Gods holy word, but weigh them rather by receiuable custome, and take their course to the fathers, and their good intents. Although they are sure and throughly persuaded the Pope to be very Antechrist, & that these names are put out of their bookes, yet are these ceremonies, (before of no value or at the least indifferent) newe of necessitie to be obserued and kepte, as godly rites, honorable and singular ornaments. Although they say, the Masse to

be of no value in Latin, yet in their own language to be a ſacrifice propiciatorie: other haue a greate truſt and confidence in ſaying Dimitte nobis, or any other like thing, not vnderſtanded. Some will vpholde and maintaine the frē wyl in man. Other ſome wyll not bē Papiſtes, but are well halfe, yea and worſe than Papiſtes. Alſo the wounded head of the beaſt is healed and reſtored in ſome places by force and power of worldly princes, the whiche muſte fight for the Pope, and in ſuche tyme and place as it ſameth him good, ſlaying, kyllyng, and burnyng all ſuch as he commaūdeth, deſtroying their owne realmes, murtheryng and baniſhing their good and true ſubiects, becauſe they ſeke the honoure of GOD, and to ſerue hym aright. Theſe Princes bē as it were bewitched and drawne by a ſubtill kinde of flattery, in calling them ignominiouſly moſt chriſten princes, defendours of the vniuerſall and catholike fayth, meanyng the Romiſh decrées. And after thys ſorte is healed and cured the wounde of the Beaſt, by the meanes of

theſe

theſe oyntmentes and Chirurgians. *And the whole worlde* (ſayeth S. Iohn) *did wonder at the beaſt. &c.* The fooliſh people, worldly and carnall minded, not vnderſtanding the wyſedome of the holy ghoſt, imbrasyng all thole glorious and ioyfye ſightes, as godly, meritorious, and ſpirituall matters, and wondryng at theim, worſhypped, exalted, and made muche of it, yea aboue the things ordeined and inſtituted of GOD. whoſe blyndenesſe is growne to ſuche groſſenesſe, that they wyll not nor can forſake theyr olde and more than outragious kynde of worſhippyng, whiche is rather cuſtome than religion. For whē they haue any hope that theyr wicked cuſtome ſhal continue, they clap their handes, and crie oute for ioye with Baals prieſtes Gaudeamus. *And they worſhip the Dragon, who gaue power to the beaſt,* that is to ſay, they reioyce in their mindes, hoping that their kingdome ſhall abide and ſtande: chiefly when they ſee his head againe whole and ſounde that is their gouernour, the godly preachers burned, the Inſtructers of the people ſlayne

or banished, persecuted and put to silence as it hath ben practised in our native cõtrey of low *Germanie*. All those that worshyp the Dragon, worship the beast also: for as those whiche honour Christ, honor hys father also, in lyke maner all those whiche adore Antechrist, that is to say, consent and holde of his traditions, masses, and ordinaunces, all those (I saye) worship the diuel, of whom they haue receyued all his wickednesses. *Who is like vnto the beast?* namely in outward shew of holynesse, or obseruation of false rites and Ceremonies. *Who is able to warre against him?* say they, consyderyng that worldly princes are readie to defend his quarrell, and take his parte. The papists goe about by all meanes possible, be it by craft or subtiltie, by force or violence to maintain their adulterous, fained, & disguised churche in hir diseased estate, power and holy shewe: no kinde of wickednesse, craftinesse, or policie leaue they vnassayed or vnattempted to make them to bee regarded of the people, for holy and spiritual men of gret power, worthinesse

and

and eſtimation. It foloweth in our text.
And there was giuen vnto him a mouthe to vtter great and blaſphemous things. When Gods truth was reueled vnto them, they thãked him not, but became vain in their imaginations, and therefore God gaue them ouer to vncleane luſtes of their owne hearts, blinded with vnbeliefe and peruerted minds, ſo ẏ whē they thought to be very wiſe, becam then ſtark fooles. Now vtter they in their counſells, conſtitucions & ſermons, blaſphemies agaynſt God, and his Chriſt. They make the people by ſtraight lawes to cleaue to them, and all their Romiſhe and beggerly ceremonies and vile borrowed trumperies: be it neuer ſo great a griefe to them. The holy and ſacred ſcriptures may not once be red, neither may it be had in the mother tong. For the Scripture (ſay they) muſt be expoũded as pleaſeth them, & according as they think good for their own aduantage. And how trow ye, could thys wound of ẏ beaſt elſe wel be healed? for the infallible word of God (which be the Scriptures) hath giuen him this wound. Rom. 11.

They will not that Chriſte be our alone and ſufficient Sauior, without our owne merits & deſeruings. The Lords ſupper (whiche in holy Scripture, is called the Communion of the body and bloude of Jeſus Chriſt,) muſt be wyth them a new crucifyng of hys bodie: Wherin, as in a play or Comedie, one creature alone, playeth fiue or ſixe perſonages or players partes, namely of Iudas, Anna, Cayphas, Herode, Pylate, and the *Iewes*. Wedlocke is called of them vncleane, not withſtanding it was inſtituted as a good and vndefiled ordinaunce of God him ſelfe, no papiſticall vowes of Monkes and Friers may be broken, although it be ſufficiently proued to be moſt wicked and diueliſh and hath ingendred a thouſande Sodomites. Again, that without the blind mumbling and laying on of the prieſts hande, ſynnes can not be forgyuen, as they ſay: for in deede by this one bowe their kyngdome is maintained. And more other abhominations are vttered by his mouth, & yet daylye be, of which (to make it ſhorter) and not to trouble the reader ouermuch,

I will

.Tim. 4.
.Tim. 4.
leb. 13.

I wyll leaue rehearſing of them: yet muſte I nedes touche by the waye, the great blaſphemie whiche they commit in ſaying, that the entryng into the holy Church cõſiſteth onely by the meanes of their greaſing & chauyng, excluding herewithall all other of what eſtate or condition ſoeuer they be, calling them lay mẽ, and vnder the pretence of this falſe title, they take vppon them to bee ſauiours of mens ſoules, affirmyng their Maſſes to be ſacrifices propiciatorie for the quicke and the dead, iuſtifyng, helping and comfortyng, and ex opere operato ſauing and redẽmyng man. And ouer their abhominable and ſtinkyng troupe of Antechriſtes, they create & make Emperours and kings chiefe gouerners, only to be maintained and defended by them in their malicious wickednelle. Kings & princes are ordeined of God to be heades and rulers in ciuile and pollitike matters: but God forbid, that a godly and vertuous Prince (whom they diſdayn, and are rebellious & diſobedient vnto,) ſhould be called their head, and claymea title and ſupremacie

ouer them, for that onely belongeth vnto Sathan: for the Diuell is (sayeth Iob) the onely chiefe head of the proude.

Iob. 41.

And power was giuen vnto them (sayth our text) *for .xly. moneths to rule*, which are the three yeres and a halfe of Helias, and one halfe tyme of Daniel, and the thousande two hundreth and three score dayes of S. Iohn. *He openeth his mouth to blasphemie against God and his name, and to blaspheme his holy Tabernacle and inhabiters of heauen.* The tabernacle of God is Christ Iesu, in whom the fulnesse of the godhead abideth wholy and perfectly. By the inhabiters of heauen, is ment his true church, wherein the Aungels are not excluded. These inhabiters then, are those whiche leade an heauenly lyfe in a true and vnfained faith, seeking the thinges which are aboue, and not on earth, worshipping god the father in spirite and truthe, abidyng stedfast and immoueable to the ende.

3. Reg. 17. Dan. 12. Apoc. 11. 13.

oloss. 3. ohn. 4. ath. 24 ic. 9. he. 6.

Many haue entred into this heauen, but are not founde faythful and constant vnto the ende, whiche is lamentable.

And to this beast, (or beastly Antechrist)

Was

was giuen power to fight against the Saincts. They trouble and vexe continually, with force and violence, by their wicked and vngodly Decrées, lawes, and ordinances, by their worldly authoritie and power, the true witnesses, and godly preachers of Christ, instructed and taught (euen as the Apostles were) of God him self in the truth of his holy word, euē as the wicked Pharisеis in the time of Christ, and his Apostles did. They persecute them by writs & proclamations, by banishments, fire, and sword, as the cruell tirant Pharao and Antiochus did, to shew manifestly that Christ is that stumbling stocke, and the stone of offense, whereat the world stumbled. They search and seke here, they hunt there, neuer ceasling vntill they haue him fast in prison, and forthcomming, wherat they are not yet satisfied, till such time as they haue proceded openly before all men, (following their placcate) thereby to fortifie men in their error against them. And so vanquished (as they boast) to condemne thē, although they are otherwyse before GOD.

1. Corinth. 6
Actes. 4. 6
Exod 1.
Hest. 3
1. Machab. 1.
Math. 20. 11
Luke. 2.
1. Peter. 1

Then either they make him to recant, or elſe if he abide conſtant in the faythe of Chriſt, they put him to moſt cruel death, either by fire or water. *And power was giuen vnto the Beaſte ouer euery kinred, tongue, and nation:* For theſe wicked and abhominable Antechriſtes ſpare no man, ſmall nor great, yong nor olde, high nor low, riche nor poore, ſicke nor whole, learned nor vnlearned, but that they muſt bow before them, and become ſubiecte to their moſt wicked commaundements, either by force or otherwiſe: they muſt haue them, at the leaſt once a yeare at Chriſt before them, to knowe their minde and intention, whether they be Towne dwellers or Straungers, Gouernours or common people. No excuſe will ſerue or take any place in this behalfe, or elſe they muſt wyth Chriſt, raigne at the Barre among Theues. And thys power they haue not onely in one place, but in all places, tongues, and in euery Towne, yea they muſt haue to doe amongſt euery familie, deſtroying the true and godly fayth of all

Matth. 27.
Mar. 15,
Luke. 23
Ihn. 19

men,

men. *For all that dwell vpon earth, ſhall worſhip the beaſt.* They muſt all conſent to their great abhomination. They muſte blaſpheme and offend God, obſerue and kæpe their moſt filthy traditions, and Romiſhe trashe. They that dwell vpon earth, are ſuch as doe loue them ſelues more than God, their owne affection more than Gods truthe, putting theyr confidence, comfort, and hope, in the only beggerly merites and vile deſeruings of theſe beaſtly and abhominable Hipocrites, and not vpon the ſwæte promiſes of God in his worde, *Whoſe names are not wrytten in the booke of the Lambe.* They which are not confeſſed of Chriſt, nor accepted by his word and promiſſes. They which wyth the righteous as members of one ſpirituall body, and hidden in him, are not marked nor Regiſtred, (whoſe part and portion is not in the land of the liuing) that are not of the nũber of thoſe which the father hath giuen vnto Chriſt, to be participant of one ſpirit with him. They which are not ordeined, predeſtinated nor wrytten in his foreknowledge, neither

1. Tim. 3.

Luke. 10. Rom. 11 Philip. 3 1. Corin. 6. Iohn. 15 Pſalm. 16. Iohn. 14

Rom. 9. Ephes. 1. Iohn. 1. Iohn. 15. 2. Tim. 2. neither of him before the foundations of the world, elected, & chosen to be his children immaculate in Christ. All these I say, must worship the Dragon. *The Lambe* is Christ Iesu, the which only taketh away the sinnes of the world, in whom is only life, for he is the life him selfe, of them namely which beleue on him, *which was slaine from the beginning*, for all them which are created to saluation. So that his only death, resurrection, and ascentiō, through the promise of God, is the saluation of thē all, for they all haue tasted of one spirituall meat, & dronke of one spiritual stone. Albeit he came a long season after them in the flesh, he onely did tread downe the head of the Serpent. Also he hath bene slaine from the beginning, in his members, as it is to be seene euidently in iust Abel, Ieremy, Iohn Baptist, & many more. But those which are not written of the Lamb in the booke of life, be sealed in the booke of death, and kept (as S. Peter saith) with the Diuel and his angels to eternal death, bicause of their vnbeliefe. *He that hath eares to heare, let him heare*, (sayeth the

2. Corin. 10. Genes. 3. Matth. 23. Genes. 3. Matth. 14. 1. Peter. 2. Iohn. 1.

text.)

tert.) Ye ỹ hath any wit, let him giue place to ỹ admonition which followeth, he that will be wise, let him iudge according to the demonstration of these things. After this sort doth the holy Ghost certifie hys faithfull, warning them to consider that all which is written, is wrytten to our learning and edification. *He that leadeth into captiuitie, shall goe into captiuitie.* Thys warning giueth the Lord, let them take hæde if they lust, for he wil that his iudgments be knowne. They which doe afflict and vexe the faithfull in their bodies outwardly, shal be vexed and punished in the spirit with inward darknesse, and stricke with blindnesse of the minde, to abide the rather in the net of Sathan, and sinne: God wil leaue them in a reprobate sense, and inordinate lust, and suffer them to enter into great errors and vnchristnesse, to beleue all manner of lies, that they might be damned. *If any kil with the sword,* the poore and innocent for their faith, *must also be killed,* iudged and condemned *through the sword* of the spirite, which is the worde of God. The word which I haue spoken,

1. Corinth. 2. Rom. 1 2. Thessa. 2 2. Tim. 4. 2. Peter. 2. Ephe 6. 2. Thessa. 2

ſpoken (ſaith Chriſt) ſhall condemne them at ỹ laſt day, as he teſtified alſo in his Reuelation in the eleuenth Chapter: If any will moleſt or trouble them, the fire ſhall proceede forth of their mouth, to conſume their aduerſaries. *And I ſaw yet* (ſayth S. Iohn) *an other beaſt riſing out of the earth, hauing two hornes like the Lambe.* Signifying and repreſenting all manner of falſe Prophets, vngodly teachers, which are in their intents & purpoſe wholy and altogither beaſtly, idle, carnall, and corrupted. They are alſo abhominable in the imaginations of their malitious harts, not ſeking god but their belly, not ỹ honor of chriſt, but their own aduancemẽt & vain glory. They riſe out of the earth, enclined & giuen wholly to earthly & worldly wiſdom. The deſire and luſt which they haue to raign in this world, maketh thẽ to preach not for any loue or zeale which they bear to truth. The deſire of money & couetouſneſſe thruſteth them in. Thei go forward in al kind of wickedneſſe, & ſhall continue til the Lord deſtroy thẽ, euen as the godly goeth on in vertue & godlineſſe til ỹ time

that

that they shall se God face to face, in that euerlasting *Sion*. This beast was a murtherer from the beginning first of all in Cain, and consequently in the carnal children of this worlde. Namely in Cham the first vnshamefast sonne of Noe, in Ismael & Esau, in Iames and Iambres, in Balaam and al the false prophets of Baal, in Annas and Caiphas, in Baricha and Diotrephe, and is now a dayes risen again in Friers, Monkes, Chanons, Priests and Chanters, as euery one, (haue he neuer so little a sparcle of light in him) may easily se and perceiue: especially in their cathedral church where they haue their full course. This beast had .ij. hornes like the Lamb, but counterfaited & altogither fals. *For she spake like the Dragon.* The hornes of Christ are hie, & great, wherout only springeth the swete comfortes of the promises of God, giuen to his Church, congregation and people. Gods worde is right, and the Scepter of the authority of Christ, and the rod of his righteous ordinaunces, that whereseeuer this worde ruleth, there are none other straūge scepters, institutions, or customes.

2.Peter.2.
1.Corin.15
Gene.14.
Gene.9.17.
21.57.28.
Exod,7.
2.Timo.3
Nume.22
Iudic.22.28
Ieremy.20
Math.27.
Actes.13
Iohn.1.
3.Reg.16.
Psalm.44.

The

The Lambe of God vpon the Mount Si-
on (ſignifying Chriſt Ieſus) hath ſeuen
hornes, for in him conſiſteth the fulneſſe
Apocal. 14 of al truth. This beaſt hath but .ij. hornes,
and theſe counterfaited and falſe. They
Iohn. 16. haue well a ſhew to be Chriſtes hornes,
Colloſſ. 2. but of a truth they are not. Theſe then do
ſignifie the corrupting and falſifying the
meaning both of the old and new Teſta-
ment, expounded and wreſted to a worldly
and carnal vnderſtanding. Wherout it
is to apparant and manifeſt, that it is but
a falſe ſhew, ful of diſſimulation, and alto-
gither contrary to the Lordes meaning,
not diſcearning the true meaning of the
holy Ghoſt. This letter without the ſpi-
1. Cor. 2. rite of God, is death, and nothing agrea-
2. Cor. 3. ble vnto Chriſt, neither hath any regarde
Iohn. 14 vnto him. He is the truthe and life, this is
Iohn. 6 very lies and death. His word is ſpirite
1. Cor. 13 and life, theirs is but ſounding Braſſe, or
tinkling Cimbal, fantaſticall, fained, So-
phiſticat and crafty: although they ſeme
to haue a likeneſſe to Chriſt, yet are they
to none more vnlike. They are onely the
hornes of the beaſt, to maintain the king-

dom

dome of Antechriſt, and not of Chriſte, for Chriſtes Kyngdome is not of thys worlde. They chaunge the true vſage of the good creatures of God, making Idols of tree, adornyng and deckyng ſtockes and ſtones, with golde, ſiluer, ſilke, veluet, and other iewelles, turning the holy eſtate of Patrimonie into ſhamefull wickedome, and to all kinde of vnchaſte liuyng, to make vs to wander from that ſeruice which God hath commaunded vs, to their falſe & moſte abhominable ſuperſtitions, ſo to aboliſhe and make of none effect Gods commaũdement, and to eſtabliſh their wicked traditions, to bring & leade men at length to deteſtable idolatrie, wherof they are ful, and to worſhip things forbidden. And for the maintenãce of their eſtate, they haue wyth the ayde and helpe of Sathan their chief captaine, wreſted, chopped and chaunged the ſcriptures to proue the adoratiõ of the departed Saintes to be neceſſarie, their maſſe meritorious, and their workes of ſupererogation profitable, their purgatorie to bee a fearefull and horrible thyng, and

Iohn. 12. Rom. 1.

Heb. 13.

Math. 15.

other innumerable. Theſe beaſtly aſſes and belly God byſhops, are not aſhamed to ſaye, that by the Pyter whyche they doe weare, is repreſented the olde and newe Teſtamente, whiche to be true, they defende wyth toothe and nayle. They confeſſe (as it is in deede) that they do weare but the figure of the thyng: for it is but a ſhadowe in deede, and an outwarde ſhewe, not to the glorie of God, but their owne ambition, profite, and cõmoditie, ſeeking an occaſion to perſecute the very truthe. They are, of a truthe, the falſe Prophetes, the very limmes of Sathan, deceyuers, Wolues, hie myn-ded, inconſtant, ſhakyng wyth all manner of wyndes, traitours, and very folowers of Iudas, dreamers, liers, idolaters, enimies, and aduerſaries of truthe and veritie, ſerpents, and generation of vipers, Foxes deſtroying the vineyarde of the Lorde, deceiptful worckers, faintyng paſtors, blynde watchmen, dumbe dogs, diuels incarnated, wycked or euill routes, inſatiable beaſtes, whoſe belly is theyr god, and their end perpetuall con-

Math. 7.
2. Theſſ. 2.
1. Tim. 3.
1. Corin. 6.
Math. 3.
2. Corin. 11.
Ezech. 34.
Eſay. 56.
Philip. 3.
Eſay. 6.
Iere. 2.

fuſion and ſhame. All theſe, and many more names, the holy Ghoſte doth attribute vnto them, becauſe they myngle the ſweeteneſſe of the word of God with the bitter wormewood of their Traditions, ſo that almoſt the whole worlde is defiled with the dregs of their inuentions. *This beaſt did all that the firſt beaſte coulde do before him.* This beaſtly generation hath the ſelfe ſame lying power to deceiue the people, and vnder the ſhew of holyneſſe to continue and vpholde thoroughout all the worlde, the ſame abhominations, as that greate Antechriſte hath done euery where. Namely, vnder the Pope in *Europe* and in *Aſia*, and in *Affrike* vnder Mahomet. Fynally, there hath Sathan his chayre, where any ſtrange worſhyppyng or falſe ſeruyng of God is admitted.

And he cauſed the earthe and them that dwell therin to worſhip the beaſt. They make not thoſe onely to commit idolatrie that are ignorant and blinde, but force ſuche as haue knowledge and vnderſtandyng. Oh how many are at this inſtant in *Bra-*

bant, Flanders, and the low countrey, and
else where, whiche agaynſt their beleefe,
conſcience, and the holy ghoſt, maintain,
allowe, and permit the manifeſt Baby-
lonicall abhomination, communicating
the venemous dregges of the barbarous
cup of theſe Baals prieſtes. They had ra-
ther to tarrie ignominiouſly in this beg-
gerly traſhe and filthie ceremonies, than
to be depriued of this worldly frieudſhyp
(to forſake father mother, childre, eſtate
office and liuing,) baniſhed & perſecuted,
or aduenture their liues, and if neede ſo
require, to loſe it for the truthe, ſo de-
lectable and ſweete theſe worldely plea-
ſures are vnto them. They rather with
Samuels ſonnes wyll periſhe, tranſgreſ-
1.Reg.12. ſing the ordinances of GOD, and with
Dathan, Chore, Abiron, be ſwallowed vp,
and ſinke into Hel amongſt the wicked,
than to ſuffer wyth Chriſte any trouble,
contempte, reproche, pouertie, or other
calamitie. Suche I ſay, as ſeeke and loue
the commoditie, and eaſe of their owne
fleſhe, their honour, & profite, more than
the aduauncement of Gods truthe, lette
them

them not perſuade them ſelues to bee worthy of his grace, for they muſt worſhyp the beaſt, *whoſe deadly wounde was healed*, hys olde and abolyſhed Relygion polyſhed and vernyſhed vp a newe, and hys woren Romyſhe traſhe patched and newly redreſſed, embrace vpon payne of death. To thoſe helliſhe dogges and infernall Cerberus muſt be rendred and giuen for a time, more honour, reuerence and worſhyp than to GOD hym ſelfe. Their wicked and moſte fylthie traditions muſt now be more (in our countrey) ſette by, than the pure worde of God and the eternall veritie. And why ſhould it not be ſo? Haue not they erected a new ſinagoge and congregation, wherein the wounded head of the beaſt is nowe altogether cured and made whole? They haue amended, botched, and renued agayne their Idols, to ſome they haue made a newe noſe, hand, arme or legge, other ſome are paynted vp or coloured, vernyſhed and made a new, ſo that they now (more like mad men) do carrie them rounde aboute the Citie in Proceſſion, Matth. 15.

honouryng the ſame images (which they haue ſo newly arayed and decked wyth ſilke, veluet, golde, pearles and precious ſtones, beades, gyrdles, purſes, flowers, greene bowes, and all manner of ſweete herbes) with ſong and ſundry muſicall inſtrumentes, torches, candles, offerings, and all other kynde of ſeruice, and knælyng before them bare headed, they worſhip, ſerue, and holde vp theyr handes to them. They kæpe and obſeruc nowe againe their diuelyſhe feaſtyng, ſolemne proceſſions and church holy dayes. They eate, they drinke, they laugh, they quaffe, and run after whores, they fight and pike quarels, their ſtewes are furniſhed wyth whores: ruffians, and bauds are nowe good victaylers, and are haunted frely: yea all manner of filthyneſſe, iniquitie and wickednelle, are cõmitted with al græedineſſe. Briefly, the kingdom of Sathan is in all things newly erected fortified and eſtabliſhed: the head of the beaſt wel annointed and redreſſed: ſo lõg as the popiſh church ſtãdeth, ſo long muſt they obſerue his comaundementes of his

Ephe. 4.

reli-

religion, and maintaine and vpholde his
cuſtomes, ſo long ſhall the true ſer-
uauntes of God, the good Chriſtians, be
perſecuted, banniſhed, blamed, ſlaunde-
red, mocked, and ſcornefully intreated,
cried out vpon, taken, impriſoned, kil-
led, myſerably ſlayne and burned, in
ſuche ſort that their corpſes are caſt here
and there abrode, hanged on træs, gibets,
and buſhes, and no man will burie them.
But thys diuelyſh generation and fleſhly
mynded and wycked people clappe their Pſal. 79.
handes together in token of greate ioy,
they daunce and leape, they make mery
and are gladde, they make great diners,
and ſende preſentes one to an other, be-
ing wonderful wel diſpoſed, becauſe they
ſæ thoſe that dyd rebuke them of their
wycked conuerſation, and vngodly be-
hauioures, ſo irkeſomly intreated, they
ſing and make ballettes, they compoſe
in metre, and ſette forth bookes of greate
ſlaunders, blaſphemies and lyes, againſt
GOD, his Chriſte, and his Churche,
whyche thyng ſurely dothe ſufficiente-
ly proue the wickednelle of their hearts:

they rage and fume, they are woode lyke bloud thyrſtie Tyrantes, they gnaſhe as fierce and cruell Lyons, and they are very ſorie that any ſhoulde eſcape theyr bloudy handes. Thys may thoſe teſtifie whiche haue hearde the Sermons of one B.Cornelis ỹ *Hiſper* at *Bruges*, B.Iohn vanden Hagen at *Gaunt*, and that worthie knaue that preached at S.Goule, whiche for his behauiour was banyſhed oute of the Haghe in *Hollande*, as the reſt of them were worthie to bee. But God be thanked, that the Papiſtes of oure countrey can none otherwyſe cleanſe them ſelues, than wyth ſuche foule and filthie diſhe cloutes, and fyght wyth ſuch darts wherwyth they hurte them ſelues.

And it was permitted to hym, to gyue a ſpirite vnto the image of the beaſt, ſo that the image of the beaſt ſhoulde ſpeake. After thys ſorte come they then, hauyng receyued power of the diuell, flatteryng to the Image to maynteyne their malycious wickednelle, ſaying after thys manner: Your maieſtie is the moſt vertuous, the moſt gratious, the moſt valiant, the moſt wiſeſt,

wiſeſt, the moſt puiſſant, the moſt noble, the moſt bleſſed, and moſt learned of all Chriſtian Princes and Potentates, all other are but Aſſes, yea nothing in comparīſō of your highneſſe. If it pleaſe your maieſtie to cōmaund this or that, or eſtabliſh & ordaine any thing in your realme and iuriſdiction, who is he that dare withſtād your maieſtie? yea if it were againſt the commaundementes of God twentie times, it muſt be obſerued and kept. Vpholde then the old Catholike religion of our mother, the holy Church of Rome againſt theſe Heritickes, ſo can ye not doe amiſſe. God ſhall proſper you in all your affaires. Command therfore throughout all your dominion, and ſtraightly charge them by law and Proclamation, ſending one vpon an other, ſo ſtraightly as it is poſſible, to ſhew manifeſtly, that you are the liuely Image of the Pope. It is our duetie to make the Image of the beaſt to ſpeake. Therfore lift vp your voice, ſpeak out with a corage, commaund and charge that againſt the word of God our old Decrees, traditions, and Ceremonies be ob-

ſerued, let them be publiſhed and cried a-broode in your name and authoritie in e-uery ſtreate, and cauſe euery one of your ſubiects to kæpe your placate vpon paine of death. And albeit other Realmes or Princes blame or check you, for that you gouerne not well, and according to equi-tie: make ye no account of them, neither regard their ſayings, but go forward ſtil, and obſtinately perſiſte and ſtand to that which ſæmeth good in your owne eyes. Giue ye ſtraight charge that all be put to death that wil not worſhip the Image of the beaſt, or bow their knæs before it, and kæpe all his ordinaunces. Thus doing, ye ſhalbe our welbeloued ſonne. Let no man eſcape your hãds. Let none of them liue, but ſlay and kill them, either by fire, wa-ter, ſword, rope, or any other torments: ſpare no man, neither olde nor yong, rich nor poore, great nor ſmall, man nor wife, maried nor vnmaried, põg man nor mai-den, for they al ſpeak againſt vs and oure Dragon, wherby our kingdom ſhould fal, we ſhould loſe our beſt profits, and ſuffer great damage and loſſe. Cauſe alſo that

all

all and euery one, great and ſmall, riche and poꝛe, bond oꝛ freꝛ, be marked on their right hand, oꝛ on their foꝛehead. And aboue this, that al Maſſemongers, Monks, Friers and Prieſtes be ſhauen, their fingers greaſed, and then holding vp theyꝛ right hãd (which they are not aſhamed to call it the ſecond baptiſme) promiſe, and ſwear by othe, to obey and reuerence the Pope, and the Romiſh Church, and there to vowe chaſtitie. Moꝛeouer that Emperoures, Kings and Princes, Archbiſhops, Biſhops, and Doctoꝛs, ſcholes, and all eſtates, receiue alſo a token by oth, which they ſweare to him, that they ſhall take nothing in hande which is agaynſt the Pope and his Decreꝛs, lawes and oꝛdinaunces, his Seat, and priueledges: yea that all men receiue this marke in the foꝛehead. Foꝛ he that is not greaſed with Criſome oꝛ Creame (which they cal Confirmation of the Biſhop) cannot be counted (though he be baptiſed, and beleue in God and Chꝛiſt neuer ſo faithfully) foꝛ a right chꝛiſtian: but foꝛ aboue al, they are marked & graffed in the truſt & confidence

of

of their owne merites and deseruings. For as the right mark of an vpright christian, is the faith working through charitie and loue, (for the pledge of the childrē of God, is faith vnfained,) euen so is the true mark and seale of the Popish Antechrist, to bragge and trust in their owne workes and deseruings, as Masses, Pilgrimages, shrifts, Buls, and Pardons, to be buried in a gray Friers coat, so many Pater nosters and Aue Maries, and an hundred more such dreames. *And that no man might bie and sell, saue he that had the marke, or the name of the beast, or the number of his name.* Whosoeuer doth not confesse or allow that which the Pope teacheth or cōmaundeth, but is contented and willing to obserue, so much as in him lieth, al that which Christ teacheth, commaundeth and promiseth, is to haue no regarde to the Pope nor his trumperies, nor his Masses of Requiem, Diriges, absolutions, and other abhominations: those may neither bie nor sel amongst them. Yea they are excommunicated, persecuted, and condēned to fire, sweard, gibbet or water. But

they

they that beare his mark, are al good chil-
dren, especially those that haue the dou-
ble marke, and Caracterem indelibilem, (as
they cal it) namely his greased and shauen
troupe. Those I say, may traffique and oc-
cupie freely, practising Simonie, chaun-
ging and selling of Benefices, Prebenda-
ries, and all other of their Romish pedla-
ry, and peuish trash. Iesus Christ cast out
of the Temple the biers and sellers, but
Antechrist bringeth them into his Tem-
ple, there to vpholde them. *Here is wisdom.*
The true and heauenly wisdom consisteth
in well vnderstanding of things, and iud-
ging aright of the same: for when we doe
not vnderstand things, we are fooles and
not wise men. Therefore the Lord bothe
admonish his auditors diligently to serch
of Antechrist, to ỹ entent that they might
kepe them selues from him. For these
which receiue the marke of the beast, and
worship his image, shal drink of the wine
of gods wrath. But al those which (detest
his Popedom from the very heart) folow
and embrace Christ Iesu and his holy go-
spel, shall drinke altogither with him on

Math. 21.
Mar. 12.
Luke. 19.
Iohn. 2.

his

his table the drink of life, and of the grace of God in his kingdom. Hereby we may cõclude what great wisdom it is, through which we escape the wrath of God, and attaine to euerlasting blessednesse. For the holy Ghost sayth here incontent by S. Iohn. *He that hath wit, count the number of the Beast.* That is, they (which are not altogither foolish and deafe, let them count and cast ouer the number of the beast, let them studie and meditate continually on the thing, find fault with it, & abolish that which seemeth marueilous in the sight of the world. *Count* (sayth the Lord) *for it is the number of a man*, that is such a number as the carefull and diligent man may easily finde out. God commaundeth here expressly, that we must search and count. Therfore they may wel keepe their peace (saith Aretes) which blame and slaunder our godly studie, diligent labor and great paines which we take to write against the Pope and his adherents, and his false detestable doctrine: saying that the time is not wel imployed, when we goe about to cast ouer the time, & count the number.

For

For they may euidently ſée and perceiue here, that the holy Ghoſt doth commaund vs to ſearch out, to trie, and to make an accompte, to know whom to hold for the right and wicked Antechriſt: him namely which (hauing diſmiſſed and put downe three kings,) is of nothing come vp and exalted aboue all, and eſpecially to the ſubuerſion and throwing downe of Chriſtes true religion, hath begon to raigne and rule.

And his number is ſix hundred, three ſcore and ſixe. For ſo many make theſe letters in the *Greeke* tong χξς. The name Latinos, Latinus, comprehendeth the number of fiue hundreth three ſcore and fiue. And it is well and very credible (ſayth the holy Martir Irene,) that his name ſhould be ſo called, for ſo muche as hys dominion hath that name, and are all Latiniſts that rule and gouerne there. We ſée here of a truthe, that this godly teacher being full of the ſpirit of god, hath not failed to foreſee the true meaning of the holy Ghoſt in this behalf. For it is euident that the Romiſh church, is called the Latine church,

and

and the Pope ſoueraigne and ſupreame head of the ſame. We ſee alſo ỹ all things in this Church, are done in Latine. And in their ſpirituall courtes, (as they call them) nothing but Latin is vſed and ſpoken: no man may ſerue in this church, except he be a Latinist. Moreouer they call Hebrue to be *Iudaike* or Iewiſhe, and the Græke erronious or heretiquiſh: yea they holde the Hebrue and Græke Bible to be ſuſpected, and ſtraightly charge and commaund their Latine (falſly called Ieromes tranſlation) to be of euery one imbraced and holden for the beſt. Which thing is ſo manifeſtly known, that it hath no nèd of any further expoſition. This number of 666. is ſignified by ſome *Greeke* wordes, (for this Prophecie was written firſt in the *Grecke* tongue) as Anthemos, that is: againſt the glory of god. Alſo it is ſignified by Aruine, wherby is noted a denier or forſaker of God; And Titan, that is the ſonne or the name of Nemroth the tirant. Theſe three names or wordes, although they ſound diuers, yet they do comprehẽd no more nor leſſe then the iuſt number,

and

and all thys may be made agreable and approued by ſcripture and reaſon. For he that is not with Chriſte, is againſt him. Some expoſitors leauing ỹ Greke wordes, haue practiſed, to their own aduauntage a Latin worde, namely Lux, containing the numbre aforeſayd with the coũtyng letters, whych ſignifieth (as they name it them ſelues) the lyghte, or a ſpirituall companie, where in dede they reſemble nothing leſſe: for they are very darkneſſe which in no wiſe wyll receyue the light, but ſeke to extinguiſh the light with al maner of crueltie and torments. We might bring in here beſides theſe names two other names of Antechriſt, namely Diabolus incarnatus, and Filius perditionis, which ſignifie Deuill incarnate, and childe of perdition: Where as in the one lacke but foure of the numbre, and the other ſix, coũting thoſe letters, which are commonly numbred. But amongeſt ſo many words aboue mẽtioned, is none fitter and better to the purpoſe than the word Aruine, cõtaining a great miſtery, and is almuch to ſay, as I denie, or I forſake.

ſake. It is manifeſt then, that theſe haue receiued the mark and ſigne of the beaſt, or elſe are ſealed with the numbre of hys name, which when they hear Gods truth reueled vnto them, ſay: I will not heare of it, nor beleaue any parte of it, ſo long as it agreeth not wyth the doctrine and gaye Ceremonies of our holy father the pope, & our mother the Romiſh churche.

Vpon the.xij.Sonet or viſion.

Reuel.17. *I ſaw* (ſayth S. John) *a woman ſit vpon a ſcarlet colored beaſt.* This woman did a far off ſeeme to be honeſt & vertuous, but in deede ſhe was farre otherwiſe, as ye ſhal Reuel.2.14 2.Theſſ. 2. heare. This beaſt is that great Antechriſt (of whom we haue ſpoken right now) or rather the bodie of the diuel, containyng within him the Pope, Cardinals, patriarkes, legates, biſhops, doctors, abbots, priours, chanons. Monkes, friers prebendaries, prieſts, indulgences, bulles, Nonnes, and the reſte of all ſuche diuelyſhe ſectes, beyng full of hypocriſie and diſſimulation, reignyng wythin the whole Popedome. In lyke manner all Pagiſtrates,

Frates and ſecular powers (that fortifie and defende, as well the Pope him ſelfe, as alſo the abhominations and deteſtable idolatrie which the Romiſhe church doth vſe) be he Emperoure, King, or Prince, Duke, Earle, or Lorde, Maior, Iudge, Chauncellor, Bailie, Conſtable, or whatſoeuer, that maintaine, defende and vpholde by force and violence any thing againſt God and his truth. Of whoſe number I my ſelfe haue bene ſometime, and that (to myne owne great griefe be it ſpoken) thorough mære ignorance, thinkyng to do God great ſeruice. Wherof I am now aſhamed and moſt earneſtly repent me, and am ſory for it. And I pray God that this, nor any of the reſt of my ſinnes, be layde vnto my charge, but that he will pardon me thorough hys infinite goodneſſe and mercie, in the name of his dearely beloued Sonne Ieſus Chriſte, oure onely Sauioure and redæmer. And I thanke hym from the bottome of my hearte, that it hathe pleaſed hym of his mercie, without my deſeruings, to haue called me wyth the Apoſtle S. Paule,

out of the ſhadowe of death and the com-
panie of hys enimies, to the knowledge
of his eternall wiſedome in the felowſhip
of his true ſpouſe his churche. Of theſe I
ſay, which ſeke not themſelues, nor any
thing in this worlde, but ſeke the glorie
of him that bought them, and the accom-
pliſhment of his kingdom counted in the
ſight of the world, as outcaſtes, but glo-
rious in the ſight of God. This beaſte is
whole of the colour of ſcarlet reddiſh, in
token of greate tyrannie, ſheddyng of
bloud and murthers, which they cõmit a-
gainſt thoſe which will not agree to their
wicked & diueliſh inſtitutions. She is alſo
ful of ignominious blaſphemous names:
as, your holyneſſe, your clemencie, your
lordſhip, your fatherhod, your maſterſhip,
your ſerenitie, your worthineſſe, honour,
reuerence, magnificence, bounty, vicar of
God ſpiritual lord, phiſition of the ſoule,
defender of the faith, ſupreme head of the
church, and many other, as it is ſene dayly by their letters and writyngs Moreouer their to to muche knowne trumperies, and Jack an Apes plays, are no leſſe

blaſ-

blaſphemous than proceſſions, confirmations, greaſyngs, purgatorie, Maſſes for al ſoules, pilgrimages, pardons, mattins Aue Maria ſtella, or Salue regina, Placebo, Candlmaſſe, Palmſonday. &c.

This beaſt had ſeuen heades, and ten hornes, ſignifiyng all his ſubtil practiſes, his craftie fetches and falſe conſpiracies, therby to impeche and withſtande the graces of God, and giftes of the holy Ghoſt: And vnder a cloke of authoritie, through tyrãniſh violence reſiſt the commaũdements of God. *And this woman was arayed in purple, and gilded with golde and precious ſtones and pearles.* Which ſignifieth their coapes of gold, corporals, ſtoales, ſtaues, miters &c. and other like trumperies of ſilk, purple, crimoſin ſattin, redde coloured, bordered wyth golde, pearles and precious ſtones, and aboue this, their counterfaite pietie and ſhewe of holineſſe. This painted, pampred vp, and ſo gaily decked Romiſh churche bragged and boaſted muche of hir Goſpel and hir Apoſtles, of golde ſiluer, wood or ſtone, decked and arayed wyth all kinde of coſtlineſſe, whiche is

but an outwarde appearaunce, for they loke for nothyng leſſe than to imitate or follow, and to expreſſe them in their conuerſation.

She had a cup of golde in hir hande full of abhominacion and filthineße of hir fornication.

This cup, is hir falſe and curſed Religion, whiche ſhe dayly communicateth, diſtributed aboute the Chalice, whiche hir Merchauntes doe ſo wickedly abuſe. It containeth all kynd of falſe and dyueliſh doctrine, all kinde of errours, lyes, and beaſtlyneſſe, all manner of craftie worꝛkes of hypocrites, all manner of inuentions of fleſhly wyſedome, all mans wittie deuiſes, eyther by crafte, arte, or otherwiſe inuented, as alſo all ſtraunge kinde of worſhippyng, of idolatrie, fornication, Sodometrie, and all other kynde of iniquitie. Outwardly ſhe ſæmeth to be gilded, ſhe reporteth yea & boaſteth to ſette forth the glorie of God, namely the magnifying of the name of Chriſt. They ſay, they preache the ſacred Scripture, they lyue in chaſtitie, and all is nothyng

1. Tim. 4.
2. Theſſ. 2.
2. Tim. 3.
Coloſſ. 2.
Heb. 10.
Rom. 2.

elſe

elſe, but a falſe, a counterfaite, and deceiptfull ſhewe of holyneſſe, full of hypocriſie and diſſimulation, a couer or cloke of all miſchiefe and abhomination, it is but the bare letter, and the onely name, as the reſt of all their doings are. 2.Cor.3.

And in hir forhead was a name written, a myſterie, great Babylon. A name declaring what manner of woman ſhe is. She is knowne wel inough by hir naughty fruites, of ſuch as are ſkylful of godly knowledge, and haue alſo the ſpirite of vnderſtandyng. So that they beyng illuminated, conducted and ledde by the ſpirite of G D, maye eaſily perceyue, iudge, and knowe, accordyng vnto the Scriptures, that ſhe is nothyng elſe but an vnſhamefaſte and peſtyferous whore, full of all iniquitie, abhomination and wyckednelle. But thys iudgement is hydden from the Infidels, the whyche are ſo bewitched and inchaunted by the meanes of their fayre outwarde ſhewe, their humble knéling, créepyng, and gaye Ceremonies, that what ſo-

euer ſhe doth, ſpeaketh, or commaundeth and taketh in hand, they make muche of it, worſhip and imbrace it, as holy, honeſt & perfect good: which thing God permitted for theyr vnbeliefs ſake.

Reuel. 17. *She is called mother of whoredomes and abhominations of the earth*, muche paſſyng the towne of the *Chaldees* in all kinde of wickednesse, for ſhe is the mother and fountaine both of ſpiritual and carnall whordome and abhomination. And I ſaw that ſhe was the maried wyfe of the deuyll. For *I ſaw hir dronke of the bloud of Sainctes, and with the bloud of the martyrs of Ieſus*, which ſhe outragiouſly and moſt ſeuerely hath perſecuted and ſlayne.

And when I ſaw hir ſo, I maruelled with great maruell, not onely bicauſe I ſaw hir defiled and ſprinkled of murther and sheding of innocent bloude, but alſo bicauſe of hir greate and abhominable blaſphemies. And moſt of al, I was aboue measure amazed and maruelled, that almighty God coulde or woulde ſuffer or permit ſo long hir intollerable wickednesse and deteſtable and horrible impietie.

Pſalm. 85. Iohn. 4. Rom. 2.

This

This woman is called of the Angell, the great whore: that great Citie which ruled ouer the kings of the earth, namely *Rome*. It is no meruaile though she be called that great whore, for no where was at any time more straunge and superstitious, worshippings, vaine institutions, cold & trifling ceremonies, bisides sectes, errors, and false Prophets, yea so many kind of vncleänesses raigned in hir, more than euer did raign in *Sodome* or *Gomorre*, or the miserable land of *Egipt*. This Babilonish whore or disguised Sinagoge of these shauen and greased ones, sitteth vpon many waters, which is, many folish, inconstant, and wauering people, and not vpon those which are grounded vpon the sure rocke of Gods word, and the true doctrine of the articles of the christian faith. With this most wicked, vile, and stinking whore and common strumpet to all men, haue the most mighty Kyngs, Princes and Potentates, committed spiritual whoredom, in that they consent to diuers and sundry kinds of their straũge, new found, and altogither superstitious

Ceremonies, and other their moſt wicked decrées. Were if I ſhuld make a diſcourſe of al that might be ſpokē of in this place, time ſhould faile me. My purpoſe & meaning at this preſent, is onely to make a ſhorte expoſition and declaration vppon theſe oure viſions, and that in as fewe wordes as is poſſible, to the conſolation & edification of all godly and faithfull Chriſtians. Seeing thē, what through the ſubtiltie & craftie fetches of Babels prieſtes on the one ſide, and what for the cruell & ſtraight plackets of Princes on the other ſide: the dwellers vpō earth for the worldly minded, are all dronke of the wine of hir wickednesſe and abhomination, and ſpirituall whoredom. They are al fallen without the preſcript rule of Gods holy word, to a ſtraunge and new found kinde of ſeruing of God. Moreouer, not only theſe as couetous, carnall, and other wicked and ſinnefull perſons haue folowed their abhominations, but alſo an infinite nūber euen of the elect and choſen of god, haue bene intangled, yea and haue giuen credite to their falſe lies and errours.

They

They were so nusled, and busily occupied with their fonde and fained traditions, with their naughtie customes and inuentions, that they more like senseleſſe persons, without any discretion or vnderstãding, yea without any respecte of Gods holy word, wandred from all godlineſſe & grace. Not only haue they stouped, bowed, and knæled before stockes and stones, lighting candels before it, made Crosses, blessing it, kissing it, & held vp their handes to it, but also haue put their confidence in it. Neuertheleſſe it shall not continue alwayes, for it foloweth. *The .x. horns which thou sawest vpon the beast:* Signifying the Kings, Princes, and their subiects, which hæretofore were fauourers, seruauntes, and maintainers of the Romish churche, ſæking to doe good to that whore, yea to their owne damage and hinderaunce, because of the good will and blinde zele they bare vnto hir: Euen as a man which loueth a light and an vnhoneſt woman, is through hir loue and allureměts, so blinded, that he considereth not hir vnhoneſt behauior, nor cã mislike any thing in hir, but

Esay. 45. Baruc. 6. Ierem. 2. Reuel. 15.

but frameth himself alwayes to his plea-
sure, frendship or seruice, and so much as
in him lieth, hating, contemning, and put-
ting to death, through vnlawfull loue,
(wherewith she hath bewitched him) all
them which (meaning his wealth) warne
him of hir, and tel him of his fault how he
is deceiued and greatly misused: setting
before his eyes hir fraude, falshode, vn-
shamefastnesse, fainednesse, and vnfaith-
fulnesse, all which he cannot iudge of, vn-
til his eyes be open, and his vnderstãding
illuminated by the grace of God, so that
when he perceiueth how he was beguil-
ed and deceiued, he hateth and defieth hir
the more. Euen so are now a dayes the
eyes of many Princes and Kings, Coun-
treis, Townes and Cities, and other wel
disposed opened, and their hearts are tou-
ched by the mighty working of gods holy
spirite, and by the meanes of preaching &
hearing of the word of God, so that now
they defie the whore with all hir traditi-
ons and abhominations which they were
wont to maintain and defend so willing-
ly. Yea those I say which for very blinde

zeale

zeale and loue which they bare vnto hir, were contented to kisse hir fæte, shalbe as now hir mortall and deadly ennimies. They shal not passe vpon hir authoritie: they shall condemne hir vsages: they shall take from hir the Realme and dominion which she now vniustly possesseth: they shall deny hir tribute and obeisaunce, or to doe hir any homage, and at length shall leaue hir desolate and comfortlesse. This shall not Princes only do, but Kings and other temporal Magistrates, yea euen the Metropolitane, Cardinals, Archbishops, Bishops and Prelates. Of which, many ensamples are at this instant to be soūd. And more followers of these ensamples, wil be hereafter. Which albeit they were the hornes of the beast to defend ỹ whore withal, yet shal they so abolish hir, mislike hir, and forsake hir, that at length she shal be left whole naked. They shall chase, pursue, and hunt the Babilonish whore of *Rome*, with the cleare trumpe of Gods holy word, that she shall become pale and colourlesse, ready to sound.

Cal to remembraunce what God hath wrought

wrought by his seruaunts, Iohn Wicliffe, Iohn Hus, Martine Luther, Oecolampadie, Zwinglie, Melancton, Capito, Bucer, Caluin, Theodore de Beza, Viret, Peter Martyr, Bullinger, Alasco, Brentius Regius, and other moe. All whiche haue brought low their Reliques, Crucifixes & Idols, (which they call saincles,) Abbayes, Purgatorie, Masses for all soules and Indulgences. And moreouer God shall raise some not inferior to them, which shall make so muche a doe, and bring hir to such a fall, that she shal not be able to recouer againe, so that no man shall regarde hir any more, neyther shall there be any found to set hir vp againe. They shall strip hir naked, that so many as behold hir, may cry out vpon hir, & detest hir, and finally consume hir flesh. Moreouer they shal, besides the taking away from hir al temporal reuenues, rents, and al other worldly pleasures, confound hir peruerse and carnal iudgement of the scriptures, and so consequently consume and make weake the kæping and obseruing of all hir whorish Ceremonies. Last of all, they shall all to burne hir with fire,

and

and bring to nought the whole masse of their Decræs, Decretalles, Canons, Customes, and all other kinde of Idolatrie. When as all these abhominations shall cease, and be gone by the meanes of the preaching of the Gospel, then this whore shall not be sene any more, bicause the harlot continueth no longer than hir estimatiõ lasteth. Take away their customs and Ceremonies, their iewels and costly raiment, their Images (the light of their dominion) their paternitie and estimation, kepe back their Altares, their Masse, Bishops, Priests, Miters, Staues, Crosses and Banners: of what estimation (I pray you) shalbe their holy (as they terme it) whorish Church: which standeth in nothing else than in outward false shew of many gay trifling and vaine hipocritical Ceremonies.

This kind of consuming of the flesh, or this maner of burning, is not only declared by external proues and euidẽt examples, as it is come to passe in many places in our dayes to diuers Friers, Monkes or Priests, which setting themselues

for

for the defece of the Romish church, were killed and slaine. And yet shall it be with them, euen as Baals Priests with the prophet Helias about the riuer *Rison*, but are yet spiritually by a misterye of that which hath bene foretold. For the Foules, as ye shall heare, shall consume their flesh. *For god hath* (saith the Angell) *put in their hearts to fulfill his will.* God hath giuen by inspiration of his holy spirite in the minds of those aforesaid, and such like persons, to accomplish in this behaalfe his secrete will and pleasure. Namely to rout out wholy and altogither that false and hipocriticall religion, to suffer no longer the enormitie and foule abhominatiō of that Antechrist. After all these manifold Reuelations, *I* Reuel. 18. *saw an other angel* (saith S. Iohn,) signifying the true ministers and preachers sent in these our dayes. As also in the. vj. Chapter Reue. .6. of the Reuelation, is made mentiō of the Angell which had the seale of the liuing Reue 10. God. Again in the. x. chapter, of the angel which was enuironed with the cloud, and Reuel. 14. in the. xiiij. Chapter, of the Angell which published and cried out the fall of *Babilon*, *comming*

comming from heauen downeward All which is to declare that the godly preachers are sent of God (hauing receiued great power, feruent zeale, and stedfastnesse of the spirite of God) to declare and pronounce the wil of god valiantly, to the ouerthrow of that pestilent whore. For like as the father hath the life within him, euen so hath his sone Christ Iesu also, and in him liue his seruauntes, without any feare. Iohn. 1. Actes. 13. Mar. 3. Actes. 18. Rom. 12. Iohn. 6. Esay. 11. Esay. 9. 10.

And the earth was light of his brightnesse. Not of the Angell which was but a Messanger, was the earth lightned, but of the power which was giuen vnto him. Wher Gods word is once truely preached, there the whole earth is lightned of the brightnesse of the glory of God. *And this Angell cried aloud, she is fallen.* That great *Babilon*, which was so proud, hie minded, & so common a whore, that blasphemous synagoge of the hipocrites, is turned vpside downe. She is by the iust iudgement of God, brought to great ignomie and shame. Hir first ouerthrow was, when as the prince of this world was ouercome and vanquished through ỹ death of our sauiour Iesus Iohn. 16.

Christ. Consider and ponder well in your minde, the destruction of *Ierusalem*, after what sort the *Iewish* seruice ceased, and take an end: namely when the materiall
Luke. 19. temple was throwne down, and not one stone left vpon an other. Now in this our time, she shal haue a more sharper and seuere iudgement through the publishing & preaching of gods word, to the comfort of all beleuers. Which although it be somewhat as it were deferred, yet let them be as well assured of this hir iudgement to come, as we know and certainly beleue the other to be come. Cal to remembrãce, and compare this place with the haling & plucking downe of Abbays, Frieries, and other religious houses (as they cal them) in *Germanie*, *England*, and in other places, and make your accompts, that more and more sorowes shal happen, and surely fal vpon hir shortly. The occasion of hir fall, and the desolation before the lord, is this:
Esay. 22. *She is become a dwelling place to deuils*, more than euer she was before hir first fall, for now enter they a great many at once, yea wel seuen for one.

And

And ſhe is become a keeper of vncleane ſpirites. For all manner of Idolatrie is maintained and kept by hir ſpirituall Courtiers and holy fathers (as they call them) as be their Biſhops and prieſts. Here raigneth Simonie, bying and ſelling of benefices, ſacrilledge, vſurie, ambition, fraude, couetouſneſſe, deſire of money, & to ſhed bloud, enuie, malice, lecherie, gluttonie, pride, vncleanneſſe, and all other wickednes. Acts. 8. Galat. 5. Ephe. 3.

She is become a ſauegard or cage of all vnclene and execrable birdes. For in hir dwelleth the adulterous Biſhops, the buggerous Cardinals, and lecherous Prelates, and a heape of Sodomitiſh Monks and Friers, Nunnes, and Siſters. All theſe compareth Eſay the Prophet to wilde beaſtes: namely to Dragons, Oſtriches, Eagles, Monkeis, Owles, Mermaides, and other rauenous and greadie birdes, and monſterous and ſtraunge beaſts: for amongſt them hath bene vſed alwayes, and is yet at this preſent, all manner of vaine and fooliſhe toyes, as mockings, ſcoffings and ieſtings, with croſſing, coniuring, gaſing, ſinging, playing, and diuers other toliſh & Gene. 18. 19 Eſay. 34.

ſtraunge faſhions to mocke God withall. Yeere we might ſpeak and reherſe many things: Namely of the kæping of their ſtewes, and how they goe a whoring two maner of wayes: whereunto we might ioyne and declare what gaine and profite the ruffian prelates get thereby. As it is to be ſeene, namely at *Rome*, what reuenues and rents, that great and ſoueraign ruffian getteth by his whores. And afterward of the drowning and killing of childrẽ, and ſecretly murthering, and caſting in corners and ditches, as is vſually practiſed amongſt theſe riggiſh and lecherous prelates.

It is fallen, For all the kinreds and nations of the world, except a very fewe of ſimple and ſely ſouls, which god through his vnſpeakeable goodneſſe, mercy and grace hath choſen and predeſtinated to him ſelfe, *Haue dronken of the wyne of the wrath of his fornication*, Becauſe they haue not rendred thankes to almightye God, when occaſion, opportunitie and time ſerued, therefore they are fallen into that bottomleſſe pit of all errour and abhomi-

nation,

nation, to the losse both of body and soul. They haue very carefully and narowly searched to runne a whoring after their hurtfull and damnable witchcraftes and inchauntments, beleuing and crediting their false doctrine and teachings, and so consequently apply thē selues to exercise it in their conuersation and liuing.

And the Kings of the earth, not hauing before their eyes the loue and feare of God, *haue committed fornication with thys vile and filthie whoore.* Yelding thē selues to many false, Idolatrous, and straunge worshippings. In such sorte, that by the teachings, admonitions, and persuasions of their holy fornicatours, they haue broken the bonde of peace, and haue warred against the true children of God. Which notwithstāding ỹ they haue wrongfully molested and troubled, scornefully intreated and mocked, violently oppressed and persecuted, haue yet (chasing and banishing them) confiscated their lands and goodes, turning their wiues and litle children out of the doores a begging. Aboue all this, so murther they and slay all such Psalm.14. Ierem.3. Eze 16. Oseas.2. Reuel.18. Esay.54. Eze.17.

as they can catch, and shed very much innocent bloud, as hanging, drowning, or burning them most cruelly without any cause, yea without any remorse of conscience, euen as if there were neither hell nor heauen, God nor deuil, life nor death, and as if there were no iudgement, or no accoumptes to be giuen before God of all their doings and crueltie. Also their mitred Perchaunts, and chauen Pallemongers, factors and sellers of mennes soules, are waxen very rich and welthy by selling of their Oile, Creame, Salte, Holy water, Shrift, Candels, Blessings, Crosses, Banners, Ashes, Palmes, Incense, Ware, Beades, Bulles, and Pardons, letters of Dispensation to contract Matrimonie, licences to eat flesh, egges, butter, &c. All which not God, but they vpon paine of euerlasting damnation, to their owne commoditie and profite haue forbidden. Of like qualitie are their Images, Ringing of Belles, their Reliques, Bones of departed Saincles, and other like things. Whereby, and by many other of their fained holinesse, they are be-

Luke. 16.

Rom. 4.

come

come (through the aboundaunce of their goods and richesse) so lusty, spiteful, proud and lofty, that they haue obtained the possession and gouerning of Countreis and Realmes, of Cities, Fortresses and Castels, and many other pleasaunt places, Woodes, Warrennes, Parkes, Farmes, Conduits, Fountaines, Hounds, Hosses, and Mules. So that in authoritie and power, in riches, and substance, and in all kinde of plesant things, they are nothing inferior to Kings and Princes.

Moreouer, they are not ashamed to take other mennes wiues to fulfill their most filthie and vnsatiable desires, yea honest mennes daughters, maidens, and seruauntes, yea and yong men to, which they most abhominably and shamefully defile, marre and spoile. I leaue you to consider what gaines Bishops & Prelats gather of the first fruicts of the tenths, of Buls, Pardons, and resigning of benefices. Againe it can not well be tolde, what golde and siluer they get by singing and saying of their Collects, by going and gathering of their yearely Offerings, and

the great liuings, reuenues and rentes, which their Cathedral Churches, Abbeis, Religious houses and Couents haue, so that in al things they passe the welthiest. There is no kind of pleasure come it neuer so farre off, be it neuer so deare and costly, but they wil haue a tast of it. Notwithstãding, they cã play so wel the hipocrites at their sermons, yt it seemeth they regarde nothing lesse than the vanitie of this world, and praise aboue measure fasting and abstinence. But they haue their reward here, and shall hereafter haue their portion with the dissemblers and hipocrites, where shall be weeping, wringing of hands, and gnashing of teth.

Matth. 6.

And I heard another voice, an other warning of the spirite, whereby the true and faithfull ministers of God are instructed and taught, warning vs and saying: *Goe out of hir my people*, come away with Esdras out of that wicked *Babylon*, goe forthe with Abraham out of *Caldee*, runne and flie with Lothe out of filthye *Sodome*, and meddle no more wyth that whorish Church of *Rome*, denie, forsake,

2. Esd. 2. Gene 19. Esay. 52.

and

and deteſt wholly hir falſe and fained holyneſſe, hir foule and filthy ceremonies, abhorre hir diſſimulation and hypocriſie, curſe and ban their trifles and ieſtings, and haue no felowſhip more wyth theſe whoremongers, Nicolaites, & Balaamites. Lifte vp, and repent from the bottom of your hearts your former follie and abhominations which you haue done in times paſt, and come to me (ſayth the Lord) all ye that trauail and are heauie loden, and I ſhall refreſh you. *Get ye away from among them, without looking behinde you, that ye be not partakers of their ſinnes,* which is the vengeance and ire of Gods wrath, and indignation. At all tymes and ſeaſons there haue bene holy and godly men, and well learned fathers, whiche through their excellent and diuine workes and writings haue exhorted and cried (eſpecially ſince the comming vp of the Pope) for redreſſe and reformation of the churche, for the amendemente of many faultes, and to ſee brotherly exhortation and chriſtian diſcipline vſed in the ſame. As by Bertrandus Herebaldus, Berẽgarius Thuronenſis, Bruno

Andeganenſis, Peter Damianus, Valeriane Medeburgenſis, Bernard⁹ Clareualēſis, Robertus Tuitienſis, Ioachim Abbas, Cyrillus Græcus, Ioānes Salisburgenſis, Gilbert⁹ Lātceſtrius, Angelus Hieroſolimitan⁹, Guilhelmus de ſancto Aniore, Guido Bonatus, Nicolaus Gallus, Hubertinus de Caſali, Pelius Caſali, Petrus, Ioannes, Marcilius Patauinus, Ioānes Paris, Arnold⁹ de villa noua, Michael Cæſenas, Gulielmus Occam, Nicolaus de Lu ca, Marcus de Florētia, Ioānes wiclefus, Ioānes Hus, Michael de Bononia, Ioannes Hildeshem, Dantes Aligerius, Frāciſcus Petrarcha, Nicolaus Clemadis, Petrus de Aliaco, Ioannes Gerſon, Laurentius Valla, Lodouicus Arelatenſis, Ioannes Segebius, Thomas Redonēſis Gallus, Mattheus Palmarius, Dauid Boys, Dionyſi⁹ Chartuſian⁹, Ioānes Miluerto, Ioannes Gorchius, Ioannes de Vſalia V Vormacēſis, Ioannes Ghyler, Ioānes Crutſer, V Veſſalus Groenegenſis, Eneas Siluius, Redoricus Samorenſis, Iulianus Brixienſis, and Hieronymus Sauonarola **Beſide theſe there be other which are of oure time, as** Ioānes Reuchlin, Baptiſta Mantuanus, Baptiſta Panetius, Iohannes Creſton⁹, Eraſmus, Lu-

Lutherus, Zwinglius, Caluinus, and more other. All whiche, the Papistes for the moste parte haue condemned for heretikes. To rehearse here their writings, their reasons and testimonies, it would require to much time, I muste therefore leaue it behynde. I haue onely rehersed some of their names to thys end and purpose, that it myght appeare to the Reader, that at all tymes God hath had one or other, that hath not ben in all poynts consenting to their blasphemies. Albeit, the light of Gods truthe was not then so perfectly reueled vnto them as it is now a dayes (God be praised) vnto vs. Many godly and vertuous Emperours & Princes, haue by generall Counsels, and by al other meanes possible assayed and proued to haue a reformation and amendemente made of all absurdities, and abuses, whiche were crepte into the churche, but they haue alwayes met with wicked and vngodly princes which resisted them and letted them of their vertuous enterprises, whiche also maintained those Antechristes in their impietie & wickednesse, defen-

defending them with tothe and nayle to the vttermoste: neuertheleſſe it is without any doubt, that theſe, as Pharao, with all his power in the red Sea, and as that proude kinde of Phariſeys and prieſtes of the *Iewes* in the Citie, becauſe of theyr manifeſte blaſphemies periſhed, ſo ſhall likewiſe at the hour and time of God appointed, all theſe periſhe and vaniſhe away. *For the ſinnes of this whoore,* or the innumerable blaſphemies of this falſe religion, the great abhomination and filthie idolatrie, the burning, hangyng, drowning, and heading of innocente blonde,
Apoc. 18. *are come vp into Heauen,* there to deſire the vengeance of God, for their vncleanneſſe & vnſhamefaſtneſſe, hath cauſed & prouoked Gods wrath and indignation againſt them. *And God hath remẽbred their iniquities,* The multitude & greatneſſe wherof *ar come vp into heauen.* Therfore haue they moſt iuſtly deſerued the threatened plagues of the moſt righteous God, no leſſe
Gen. 19. than *Sodome* and *Gomorre,* for their tranſgreſſion and wickednelles: which when it was foretolde them, made light of it,

and

and went forwarde to al miſchiefe, vntil God pouring out his vengeance, deſtroyed them with fire and brimſtone.

Rewarde hir euen as ſhe hath rewarded you. Meaſure vnto hir againe with ſuch meaſure as ſhe did meaſure vnto you. Take ye good héede, and loke narowly, ye that haue gotten the iudgement ſeate: Crie vpon hir, euen as ſhe dyd crie vpon you, ſnare hir, as ſhe hath ſnared you. Againe, as ſhe hath heretofore wrongfully moleſted and troubled you, ſcornefully intreated, yea, and by hir Traditions iudged and condemned you euen vnto death, ſo nowe do ye likewiſe rebuke hir, and exhorte hir of hir wyckednelle, iudge hir like a very harlot, and condemne hir by the mightie and true worde of God to euerlaſting fire, whiche can not be quenched. *And giue hir double according to hir workes. And in the cup that ſhe hath filled to you fill hir the double.* That is, render vnto hir double in all punifhmentes, and giue vnto hir euen for worldly puniſhements whiche ſhe hath brought vpon the elect of God, helliſhe torments. For corporal

Math. 5. 10. Iohn. 6. 1. Corin. 4.

poꝛal and bodily troubles and veratiõs, eternal pains and toꝛment of the minde: foꝛ the blame and ignompnie of thys woꝛlde, perpetuall ſhame and confuſion: foꝛ tempoꝛall death, euerlaſtyng damnation both of body and ſoule.

And the cup. &c. That is al kinde of troubles, aduerſities and miſeries whiche ſhe filled to you out of hir cup, that is, cauſed to come vpon you, ſhalbe doubled to hir againe: foꝛ (as it is ſayd) ſhe ſhall receyue foꝛ tempoꝛall euils, euerlaſting. The holy Ghoſt calleth here double, that which is withoute compariſon, euen as a little tyme to no time oꝛ euerlaſtingneſſe. Hir pleaſure and ioy ſhall be conuerted into ſoꝛowes and griefes, hir mery and pleaſaunt talke, hir ieſtyngs and laughyngs into wæpyng, mournyng, wꝛingyng of handes and gnaſhyng of tæth. Hir commaundings ſhal be turned into crauings, hir reuerence into contempt, hir honoure into ſhame. &c. Foꝛ ſhe hathe pꝛetended moſte fayneDly an holy kynde of pꝛieſthode, ſhe boaſteth and bꝛaggeth much of that whiche they are furtheſt from. She

hath

hath vsurped and wrongfully taken vpon hir, and proudely claimed vnto hir a royall maiestie and highnesse. Whiche two kynde of dignities she hath yet worse vsed: lette hir therefore wayte and attende on the plagues and punishementes due vnto hir pernicious temeritie and arrogancie. Take away hir pleasaunt Euphrates, wyth the spoyle and greate reuenues, wherewithall she hath hytherto so vniustly maintained and kepte hir selfe, and throw hir in the deepe pit of all miseries and wretchednesse. *For she sayth in hir heart, I sitte being a Queene,* enuironned with ioy and pleasure, I am the chiefe of the vniuersall worlde, on me dependeth the Catholike and holy Churche, I haue authoritie and power in Heauen, earth, and Hell: I haue also might to binde and to lose, to saue and condempne: It standeth not with me, as it doth with those that be not of this worlde, for all thynges here are at my commaundement. Esay. 47. Math. 11. 23 Math. 16.

I am no Widowe, I am not desolate.

The hyghest powers and gouernours of thys worlde do assiste and defende me, putting

putting to death al thoſe that ſay againſt me. Nero, Domitian, Traian, or Maxence, were neuer more addicted to the defence of my predeceſſours, than are now adays the Princes of our tyme readie to maintaine wyth fire and faggot my Decrées, Traditions and Ceremonies. *Therefore I ſhall ſee no mournyng.* I ſhall continue alwayes, I ſhall be called Madame at all
Deut. 8. tymes: my kyngdome ſhall abyde for euer, my ſeate ſhall no man take awaye from me, I ſhall neuer fall, nor any euil can come vppon mée. After thys ſorte, boaſte (wyth no ſmall preſumption) our Papiſtes alſo, ſaying: That the lyttle veſſell of Sainct Peter may wel by the reaſon of weather and tempeſte be ſhaken, and with the waues of the ſea troubled, but neuer can be ouerwhelmed or periſhe: hereby goyng aboute to proue that theyr ſuperſtitious and Romyſhe churche ſhould abyde ſtyll, and neuer be ouerthrowne. But they conſider not of what abilitie and power the Lambe is, whiche abideth vppon the mount Syon, againſt whom they ſtick and make warre againſt

continually: whose congregation and little flocke they persecute daily with great tyrannie, crueltie, and rigorousnesse.

Therfore shal their plagues come at one day. God shall once poure vpon this wicked race & malignant church, *Death, sorowes, hunger and swords*, euen as he dyd sende vpon the synfull Cities fire and Brymstone.

They shalbe depriued for euer of the life whiche is in Christe Iesu, they shall remaine in sobbes and teares, they shal not cease to mourne, to wring their handes, and gnashe their teeth, they shall be inheritours of euerlasting darkenesse, their worme shall neuer die, they shall hunger and neuer be satisfied. And this whore with the whole generation of hypocrites shall be burnt with vnquencheable fyre, prepared for the deuyl and his aungels. This sentence is not so seuere as true, for the Lorde who shal iudge them, is of power and might: he is holy and faithful in mercie, true in his worde and promise, marueilous in all his workes, fearefull, terrible and righteous in his iudgements against the wycked. No man then shall

Gen. 19. Exod. 9. Psal. 11. Colloss. 3. Math. 24. Mark. 9. Math. 25. Psalm. 50. Rom. 2. Dan. 5. Leui. 10. Deut. 1.

be able in thoſe dayes to withdrawe any part of the threatned vengeaunce of hys wrath from the euill doer. Neither oure Lady with caſtyng of hir beades into the ballaunces of S. Michaell, neyther S. Iohn Baptiſt, with hys lambe holdyng a croſſe, neyther S. Peter wyth hys Key, nor S. Paule, wyth his ſworde (as they vſe to make them) yea and if Moyſes, Samuel, and the reſt of the Prophetes, with Noe, Dauid, and Iob, would make interceſſion yet ſhoulde they not be hearde. *And the Kings of the earth*, namely the worldly and carnall Princes whiche *haue committed fornication, and lyued in pleaſure with hir*, in all vncleanneſſe and filthyneſſe, *ſhall bewaile hir*, when they ſhall ſee hir ouerthrowen and ſo yll intreated, it ſhall grieue them ſore, that they may or can not maintaine and defende hir with water, fyre and ſworde againſt God and hys ſaincts, for they ſhall be nothyng well pleaſed with the ordinaunces and inſtitutions of Chriſte, becauſe they doe hate nothyng more than the workes of the ſpirite, that is, to

is, to frame theyr liues according to the will of God. It shall anger them to the hearte, that they are not able to burne still and slay all those that speake, write, or preache agaynst the dædes of the flesshe and do reproue them of their fornication, adulterie, and theyr mischeuous and inordinate lyfe, and rebuke them of theyr moste abhomynable idolatrie.

And lamente ouer hir, when they shall see the smoke of hir burnyng. And shall stande a farre of, for feare of hir tormentes, crying and saying: Alas, alas, that greate citie Babylon, that myghtie Citie. Alas, our mother the holy Churche of *Rome*, so many holy fathers, Popes, Cardinalles, and Byshops: Alas, for our Monkes, Chanons, and Friers with their so holy, so deuoute and straight lyues and rude garmentes. Alas, for so many Pardons, Indulgences, and confessions, so many principall hye Feastes, Holy dayes, and gay Coapes and Garmentes. Alas for oure holy Water, holy Candelles, holye Palmes, holye Ashes, hallowed Belles, Reuel. 18.

organs play, and prick song, and the reſt of our ſo gay ceremonies. With theſe and the lyke wordes ſhall they bewayle hir, trembling and quakyng for feare, & crying out on this maner: Wo, wo, to that ſtrong & great citie Babylon, ỹ mightie citie: for in one houre is thy iudgement come. Thou art ſodainly perished with ỹ
2. Theſſ. 2. ſword of his mouth, before thou canſt be aware of it. Alas, who ſhal now pray for vs? who ſhal now ſing our Diriges, maſſes of Requiem, and do the funeralles for our ſoule? Whether ſhall we go nowe to ſhrifte? who ſhall now abſolue and pardon vs our ſinnes? where ſhall we nowe fetche oure aſhes? Who ſhall conſecrate vs our Candles and Palmes? who ſhall ſing or ryng and caſt holy water at oure burials, and redeme vs out of purgatory? Suche ſhal be the complaints of the wicked and faithleſſe perſons.

And the merchants of the earth, whiche do make any traffike of the marchandiſe of their Temple (whiche place dothe ſerue them in ſteade of the market) as well amongeſt the Mahometiſtes, as the Papiſtes.

pilles. But bycauſe we are moſte troubled and moleſted here in *Europe*, of that popiſhe Antechriſte, we ſhall endeuoure to ſpeake as we haue done hitherto moſt of hym. Theſe merchantes then (I ſay) *ſhall bewayle hir, and mourne ouer hir*, very ſore, and muche more than the kyngs dyd. *For no man buieth their ware any more.* theyr pedlary is nothing ſet by any more The wares or merchaundiſes of theyr ſhoppes, are maſſes, prayers, bleſſyngs, Croſſes, theyr cakes, greate and ſmall, whyche they ſell (to get the more, as it is eſteemed) in ſtede of God theyr maker, holy breade, holy water, Candels, relikes, Pardons, Scala cœli, Diriges, Annuaries, and dyuers other lyke, whereby they get the very ſweate and bloude of the poore ſilly ſoules. All whiche they ſell for good money daily, and yet they kepe neuertheleſſe: For the people haue but the hearyng, the eye ſyght, or a taſte of trifles.

And euery Shippe maiſter, and all the people that occupie ſhippes, and ſhipmen, and whoſoeuer trauaile on the ſea, ſhall ſtande afarre

of: That is to ſay, all Biſhops, Ordinaries, Abbots, Perſons, Vicars and Paſſing Prieſtes, and other lyke, liuyng on the ſea: Of theſe waueryng, blinde and zealous people, al theſe (ſayth the voyce) *ſtode a farre of*, euen as the merchants did, *and cried*. In like maner *When they ſaw the ſmoake of the burnyng, ſaying: What Citie was lyke vnto this great Citie* in ryches, power, wealth, and voluptuouſneſſe? No Prince or lorde is better entertained, of al thyngs better prouided, and more attendance giuen vpon him than theſe chauelings be. For their truſte and confidence is onely in this Citie, this is their God: Herein conſiſteth their whole felicitie and bleſſedneſſe.

Theſe Shipmen ſhall (bycauſe of their greate loſſe) *ſo weepe and wayle, that men ſhall caſt duſte vppon their fooliſhe* and fond wytleſſe *heads*, that is to ſaye: They ſhall be ſo wrapped in darkeneſſe, that they ſhall not ſee in their vnderſtanding bycauſe of their vnbeleefe, and alſo their knowledge ſhall bee made dull, blunte,

and

and beastly, by the meanes of iealousie, furie, and rage. All this shall they do, to shewe their greate griefe: as for their repentaunce, it shall be lyke vnto that of Cain, Pharao, Esau, Antiochus, and Iudas, their predecessoures. And in their sorrowe, they shall complayne on this manner: *Alas, alas, that greate Citie,* that worthie and moste famous *Rome,* that swéete and pleasaunt *Babylon,* oure holy mother, *wherein we were made so ryche,* so proude, so myghtie and glorious, that al the worlde dyd dreade, honour and serue vs, and we felte no trouble, no kinde of aduersitie, or miserie, *is now made desolate,* she is fallen. *The apples that thy soule lusted after, are departed from thee,* the learned, the wyse and men of vnderstanding whiche thou for the maintenance of thy beautified whoredom desiredst (sayth the menacing voyce of the holy Ghost) are now departed from thée, and wil not (since they haue séene and considered thy great abhomination) haue to do with thée any more, but they shall forsake and leaue thée, curse and abolishe thée quite: and where

Gen. 4. Exod. 8. 9. 10. 11. 12. Math. 26.

as they were wonte to prayse, make muche of, and magnifye thée before the worlde, shall nowe defye thée, yea, and (by the testimonie of the holy and sacred Scripture) rebuke, condempne and confounde thée. Of the common sort also men of an honest and ciuile lyfe, whiche were wont to defende thée, nothyng suspecting but thynkyng that all these trumperies, and beggerly Ceremonies were profitable and necessarie to be obserued (notwithstanding that thy lyfe and conuersation was wicked and to too haynous) shal speake agaynst thée, & flie from thée as sone as theyr eyes and vnderstanding by the vertue of the spirite of God shalbe opened, seyng that thou arte detestable and diuelishe. Briefly, no man, haue he neuer so little a taste of Gods holy worde, shalbe able to abide thée, or suffre thy manyfest whordom any longer: for thy vpholders are but dissemblers, men pleasers, flatterers, railing Sophistes, Scoffers, brawling Canonists, Sorbonists, Epicures, Libertines, and other vngodly and slaunderous persons, very Antechristes.

Math. 6. Galat. 1. 1. Tim. 4. 2. Tim. 4.

Tou-

Touching honeſt, ſober, diſcrete and ver- 1.Tim.3.
tuous perſons, buſie in godly woꝛkꝭ, fea- 1.Tim.5.
ring God, and ſeking his gloꝛy from the bottome of their hartes, which alſo deſire with all their ſtrength, ȝeale, and feruencie to ſet foꝛthe the ſame, they ſhall leaue and renounce al thy peſtiferous & dangerous wayes. Theſe groſſe and fat ſhippe men, and mariners ſhall ſay yet. *Woe, woe, Alas, alas, that great Citie wherein we were made rich, all that had ſhips on the ſea, by hir coſtlineſſe, for in one houre ſhe is made deſolate.* We which had Biſhopꝛikꝭ, Abbays, Beneficeꝭ, Pꝛebendaries, and great Reuenues, amongſt theſe fooliſh vnſtedfaſt, and woꝛldly minded people, waxed by al maner of wayes welthy and riche, thꝛough the deare and coſtly wares which oure ſhippes were laden withall on euery ſide, which ar innumerable. We (ȝ ſay) are in great heauineſſe, and in ſuch a perpleritie when we remember of that ſo great and famous Citie, as we are not able to exꝛeſſe, bycauſe of hir ſo ſodaine fall, being in one houre.

¶ The.14.viſion containing the iuſt iudgement of god ouer the aſſembly of Antechriſt, and that gratious vengeaunce of the innocēt bloud of his good and faithful ſeruaunts: which I haue taken out of the.xix.chapter of the Reuelation, where it beginneth in this maner.

Reue.19.11. *I Saw the heauens open:* that is to ſay. The miſteries of God were ſhewed me, and his ſecretes were fully declared and expoũded vnto me, I perceiue that through faith and humblenelle, great knowledge of the miſteries of God were obtained.

Ly.66. Wyſdom.11 Eſth.11.12. For the heauens are opened when Gods woꝛd is frely preached, and are ſhut vp when it is not preached, oꝛ not regarded, but in the ſtead of it, men are fedde with dreames and lies. *And behold a white horſe* appeared vnto me. Hereby are ment the true and faithfull miniſters of the woꝛd of God: whoſe office and condition is, (as

Corin.1. S. Paule ſaith) to announce throughout all the whole woꝛld this heauenly doctrine, and inſtruct, teach, & admonith both great and

and ſmall. *And he that ſate vpon him, was called faithfull and true.* This is the onely and true ſonne of God which is called faithfull, iuſt, and true, becauſe he is founde faithfull, and vnfallible in hys promiſes and worde, for the Lord (ſaith the Pſalmiſt) is very righteous in all his wayes, true in his ſayings, perfect in all his doings. He cannot but teach a right, and ſpeake a trouth, for he is the truthe him ſelfe, No more cannot thoſe which are indued with his ſpirite, who leadeth and conducteth them in all truthe. He hath done accoꝛding to iuſtice and equitie in condemning that wicked and abhominable whoꝛe, in deſtroying that filthie ſinagoge of Sathan, in deliuering and exalting his poꝛe afflicted Churche. Firſt of all he did fight in his owne perſone, as a woꝛthy Champion againſt the deuill, hel, and damnation, whom he hath ouercome, conquered and vanquiſhed by his owne death, and glorious paſſion. And now doth he ouerthꝛow the Deuill, and all his adherẽts, by the meanes of his faithful ſeruaunts, diſtributers of his ho-

Math. 16. Actes. 9. Pſal. 145. 17 Pſalm. 51. Rom. 9. Iohn. 14. Iohn. 16. Pſal. 23. Ioh. 16.

ly

1.Cor.15. Iohn.12. ly word and myſteries, which he nowe graciouſly ſendeth vnder the figure of the white horſſe. For his ſeruaunts (as Aba-
Aba.3. cuck teſtifieth) are luſtie and wel animated horſſes, whom the Lord conducteth, which ar (as Ieremie calleth them) whiter than ſnow, by the meanes of their vnfained, and vndefiled faith. *And his eyes were like as a flame of fire,* mightie and cleare. Whereby is not only vnderſtanded his godly wiſdome and knowledge, whereby he knoweth and iudgeth al things, but alſo all the heauenly and ſpirituall giftes of
Zach.3. 1.Cor.1. the holy Ghoſt. Behold ſayth Zacharie, vpon the only ſtone (which S. Paule expounded to be Chriſt,) ſhalbe .vij. eyes, which are the .vij. ſpirites of god, wherwith god doth lighten the hearts of his choſen, and kindleth the fire of his loue in ỹ minde of
Pſal.119. his faithful. His word is a lãtern to their fæte, hys law and teſtimonies are pure, and vndefiled, giuing light to the eie. *And vpon his head were many crownes.* Euen as
.Eſd.3. Eccle.49. the ſame was ſæne (being a figure of Chriſt) vpon the head of Ieſus the ſonne of Ioſedech the high Prieſt, to ſignifie that

Ieſus

Iesus Christ is the soueraigne and king aboue al kings, which hath power in heauen and earth for euer. He ruleth and gouerneth al nations with an iron rod. For he is the Lord of hostes, the euerlasting king of glory. He is a mightie and puissãt gouernoure, setting ouer the Mount *Sion* his holy hil. He giueth prosperitie and gouernment to kings, and his elect and chosen are crouned in him with grace and mercie for euermore. For he reserueth in heauen for vs, an inheritance immortall and vndefiled: Againe, he hath layed vp for them that kéepe the faith, a crowne of right coulnesse, and wil giue a crowne of life to them that be faithfull vnto the death. &c. All warrefares and victories of the saincts depend vpon him only. *And he had a name written*, to wit, almighty, marueilous and feareful, Adonai, Emanuel, a name aboue all names, euen the holy one of *Israell*, the Lorde of Sabaoth, the Lord of hostes, our redemer, sauiour, and righteousnesse. *No man knewe this name but hym selfe* and them whiche he hathe reueled it vnto, neither flesche nor bloude, nor

1. Peter. 1.
2. Timo. 4.
Reuel. 2.
Iames. 1.
Math. 16.

Heathen

Heathen, Turke, Iew, or falſe Chriſtian is able to cõprehend thys name aright: Albeit they haue good ſignes and tokens, yet no man can ſay that Ieſus is the Lord, without the inſpiration of the ſpirite of God, who openeth the very truth of God. The number of Gods elect are alſo ſignified or comprehended vnder this name, which the world can not acknowledge nor vnderſtand. *And he was clothed with a garment dipt in bloud.* His mortall bodie which he toke vpon him for our redemption, was ſo ſore beaten and greuouſly wounded, that from the ſoule of the fote to the very crowne of the head, euen from top to toe, nothing was lefte whole or ſound. This mighty Champion is he which came from *Edom* and *Boſra*, whoſe garmentes were ſprinkled with bloud, his clothes were rayed, euen as of thoſe that tread the wine preſſe. For his manhode ſuffred moſt ſhameful & painefull death. He him ſelfe alone trode the wine preſſe of his wrath, and had none to helpe him. He his owne ſelf was woũded for our ſinnes, and our infirmities

Math. 16.

1. Cor. 12.

Eſay. 63.

Eſay 53.

Math. 8.

1. Peter. 2.

were

were layd vpon him, and by his stripes we are healed. *And his name was called the Word of God.* Christ Iesu the sonne of god, is that eternall and euerlasting word of God, which was from the beginning by God, by whom also heauen and earth are made, and all that in them is, the verye Image of his substance in whom the father is representeed, wherby also we vnderstand and know the wil of the father, for the word of God is a true guid of the conscience. This word was made flesh: that is, became mā for our sakes, sauing, iustifying, and glorifying all those that beleeue on him. *And the warriers which were in heauen, followed him vpō white horses.* These are the true & faithfull ministers which follow their maister and chief captain Christ Iesu vpon white horsses: that is in innocency of life and godly cōuersatiō which they professe. These horsses are nothing else than their mortal bodies redy to battaile. For true christiās mortifie their flesh, ȳ concupiscence therof, & bring their carnal lusts vnder subiectiō, & their bodies obedient to ȳ spirit. They become

Iohn. 1.
Ephes. 3.
Psalm. 33.
Heb. 1.
Colloss. 1.
Iohn. 1.
Colloss. 3.
Gala. 5.

seruaunts

Rom. 6. seruauntes to righteousnesse, and not to sinne, they are worthy Souldiers of God, for they follow the Lord of hostes: suche an armie saw the seruaũt of the Prophet Elizeus in Dothaim in a vision. *They were clothed with fine linnen, white and pure,* signifying the simplicitie and innocẽcie which they haue in Christ Jesus their captaine, and good and perfect gifts which the Lord giueth them. As S. Iohn him selfe expounded them a little before, where he sayeth that the fine linnen are the true iustificatiõs which they haue of none other, but from their head Christ. These are ỹ spirituall weapons wherof S. Paule speaketh, saying: Though we walke in the flesh, yet we do not war after ỹ flesh, for the weapons of our warfare are not carnal but mighty through god to cast down holds: *and out of his mouth wẽt a sharp sword,* which is that wonderful iudgment of his word. Through this sharpe sword are the faithful and beleuers saued to life euerlasting, and the wicked infidels iudged to euerlasting death and damnation. For it is vnto some a sauior of life vnto life, and

2. Cor. 10.

to

to others a ſauiour of death, vnto death. Iohn.15.
With this ſworde ſhall be cut of the dead 1.Corin.5.
braunches which in him beare no fruicts,
and the rotted members from the body.
In like manner ſhalbe the good from the Math.24.
bad, and the Goates from the ſheepe, with Pſal.2.45.
this ſworde deuided and ſeparated: Oh
how terrible, fearefull, and ſharpe ſhalbe
the iudgement of the Lorde, the rod and
ſcepter of his dominion againſt the wic-
ked in thoſe dayes, as he ſhall ſay: Goe Mat.25.
from me ye curſſed into euerlaſting fire:
Again, how comfortable & ioyful a thing
ſhall it be for the elect to ſee them ſelues
exempted of this condemnation, and to
haue the fruition of that ſouerain bleſſed-
neſſe in eternal glory. *For he it is that trea-*
deth the wine preſſe of the fierceneſſe and wrath
of almighty God. That is: he ſhall poure
forth his vengeaunce vpon the proud and Eſay.63.
infidels, and ſhall puniſh them moſt gre-
uouſly with his ſtrong & mightie arme,
ſtretched ouer their heads, ſtriking them
in his rage & furie, wherunder all things
are ſet. *And I ſaw an Angell ſtanding in the*
Sunne, ſignifying the Apoſtles and al true

Mal. 4. Reue. 20. Heb. 10. ministers of the worde of god which stand in the bright & cleare sunne of righteousnesse, which is Christ Jesu, that amiable and shining morning starre. And these worthy witnesses stand fast in a stedfast assurãce of faith in his name, against the 1. Corin. 10. whole multitude of Antechrist, without mouing of their fete from ỳ well grounded stone, which is Christ Jesu, which for Rom. 8. nothing in this worlde, be it persecution, paine, torment, or deathe, will shrincke therefro. *And he cried with a loude voyce to all the Foules that did flie by the middes of heauen.* This voice cried, and shall call vntil Esay. 55. Prouerb. 1. the worldes end, with a feruent and constant mind, vnto al soules which flie vnder heauen, to them which are humble of James. 1. Esay. 11. mind, and become spiritual through faith and heauenly giftes. These flying soules Philip. 3. laying aside, & quite abolishing all worldly plesures or corruptibleneſſe, lift themselues vp aboue their affections on hie, and make their cõuersation to be in heauen, and lead here in earth an heauenly life. These are the chosẽ soules which the father fedeth and sustaineth wythoute their

their own deſerts. Such a one was Abra- Gen. 11. 12.
hã in *Meſopotamie*, Moyſes in *Sinai*, Helias Exod. 19.
vpon ỹ mount *Carmelus*, Daniel amõgſt ỹ 3. Reg. 18.
lions, Paul in *Damaſco*, S. Iohn in *Pathmos*, Dan. 6.
and many moe euen herein *England*, and Acts. 9.
in other places, and ſhalbe to the worldes Reue. 1.
end. The maner of their calling is: Come Ephe. 4.
aſſemble you in vnitie of faith and mind, Colloſſ. 3.
knit your ſelues togither in Chriſt Ieſu,
in loue which is the bond of perfectneſſe,
that the peace of god which paſſeth al vn- Phil. 4.
derſtanding, kæpe your hearts & mindes
in Chriſt Ieſu our Lord. *Prepare ye* (ſayth
the Angel) *to come to that* great and ſuper-
naturall good *ſupper of the Lord*: Which is
that eternall and euerlaſting refreſhing
of the ſoul. Come on and taſt of the moſt
daintieſt diſhes, & moſt ſumptuous fare, 1. Corin. 2.
which neuer eye hath ſæne, neither eare Eſay. 64.
hath heard, neither came into mannes
heart, which God hath prepared for them
ỹ loue him, learne out of gods holy word Rom. 13.
what his good wil & pleaſure is, folow the Ephe. 6.
ſame in life & maners, flie from al world- 1. Peter. 5.
ly pleaſures. Liue ſoberly, temperately,
chaſtly & righteouſly in the feare of god,

attending and waiting vpon the cõming of our Lord and God. Finally, order and frame your life ſo, *that ye may eat the fleſhe of kings,* that ye may by exhortation and enſample, teach the worldly gouerners to conuert vnto the Lord, and to forſake all maner of filthie, carnall and ſinneſull luſtes. *And that ye may eat the fleſh of all captaines and mightie men,* pluck down the hie minded hearts of tirãts, to bring vnder their crueltie and loftie ſtomachs, deuour alſo the fleſh of the worldly rich and proud mã, cauſe him to leaue of al worldly pleaſures, exceſſe, and manifolde vanities.

And the fleſhe of horſſes, and of them that ſit on them. And the fleſh of al fre men & bõdmen, and of ſmal and great Regard neither horſſes nor them that ſit on thẽ, but teare their fleſh in pæces. Spare no man, neyther hie nor low, rich nor poore, bond nor frẽ, but checke and taunt them, that they leauing their old & wicked wayes, turne to the lord. As for the obſtinate and ſtubborn which wil not bow but reſiſt, breake them and hew them in pieces, punish the wicked

wicked and carnall worldlings of what degree soeuer they be, and these beastly Antechristes & cruel Grashoppers which sit on them: take away the pride and loftinesse from these loitering prelates, and idle bishops, and also of thē that imitate and follow their mischeuous hipocrisie, deliuer the oppressed, and turne back the cruell persecution from the innocents, poure downe thy wrath ouer the wicked according to their desertes, and let none escape. Imitate the Eagle and kite, resort there where as the dead carkasses, (men without liuely faith, and drowned in sinne) be. Teache euery one to walke honestly in their vocation, let Princes vnderstand that it behoueth them to be learned and wise in all sciēces: but aboue al in the holy Bible which be the Scriptures, and that it becometh thē to walke in the feare of god, not to do al things vnaduisedly, and according to their owne pleasure, but orderly, as reason and equitie doth require, not to oppresse the poore, innocents and fatherlesse, but to aid, succoure and helpe them, and to punishe the Math. 24. Luke. 17. Psalm. 2.

wicked and malefactors, nor vse extortion in taxing ouermuch their commens & subiects. The rich & welthy, that they be merciful, good stewards & distributers of ỳ gifts of God cõmitted to their charge. To the hipocrites & Idolaters, that they leaue of their vaine trust or confidence, in any creatures, & returne vnto the liuing God. Again the whoremonger, that he goe no more like a beast and Mule in whom is no vnderstanding, after other mennes wiues, but rather take his own wife, to flie al occasions of euil. Cõmaund the ruler to be faithful in his calling, and the Commons louingly to obey. The wife to be true and obedient to hir husband: againe, the husband to be friendable and louing to his wife, defend hir, cherish and nourish hir, euen as Christ defended his Church, and cared for hir. Children to be obediẽt to their Parents, the Parentes not to prouoke their children to wrathe. And the seruaunts to obey them that be their maisters. &c. Thou shalt eate the flesh of the Giantes, and drinke the bloud of the Princes of the earth,

1.Cor.7.

Rom.13.

1.Pet.2.
Ephe.5.6.
Colos.3.4.

Ezech.39.
Psal.67.

earth, of the Weathers, of Buckes and Bulles which ſhall be ſlayne at *Baſan*. *And I ſaw the Beaſt, and the Kings of the earth, and their armie.* That is, theſe Ruſſians and lecherous Biſhops, Monkes, Abbots, and the reſt of theſe ſhauelings of Antechriſt, with the Princes of this worlde, cruel tyrants, catchpols and hangmen of the Beaſt, are *aſſembled together*, to conſult and gather ſouldiours, and ſet them out *to fight againſt him which ſate vppon the white horſe*, to make warre againſt Chriſt and his beloued Churche, his choſen and peculiare people, his ſeruaunts which without any kind of doubt or wauering, follow him. They ſeeke (I ſay) to kil and ſlay theſe pleaſant birdes, becauſe they did eate and conſume their fleſhe. They rebuked their euill corrupt maners and vnrighteous dealing, their wicked and abhominable life, therefore they make warre againſt Chriſt, where ſo euer the worde of God was ſincerely preached and taught, the glorye of God preferred, and the ſecuritie and naughtineſſe of mannes ſinfull and abhominable

life reproued, there hath alwayes insurrections, tumultes and seditions risen amongst the hipocrits of traiterous enterprises. For the word of God is a signe of contradiction, and the stone of offence. These Princes and captaines with their most cruel souldiers are set on, prouoked and stirred by the malice of these Idolatrous Bishops and Prelates, euen as Pilate and Herode were moued of Annas and Caiphas to put Christ to death. And as Felix gouernour of *Iurie* at the request & pleasure of Ananie the hie priest, kept S. Paule in prison. The Emperor Traian and other tyrants should neuer haue persecuted the Christians vntil this day, if their horses had not bene pricked so fast and so often with the spurres of wicked and leude Prelats. And what diligence & endeuour they haue done to ouerthrow, vanquishe and rote out the truthe, may be seene by their letters, wrytten and sent to so many Kings and Princes. No small a doe had they to bring Iohn Wichiffe in discredite and slaunder with the people, the which (after he had ben buried

Luke. 2.

Mat. 27. Iohn. 18. Actes. 28.

forty

foꝛtie yeares) toke vp his bones, and burned them with fire, and caſt the aſhes into the riuer, ſhewing their tiranny vpon his bones, whome they coulde not be reuenged of in his lyfe time, no not foꝛ all their requeſtes and ſutes made to the kyng of Englande, Richarde by name.

Againe, Sigiſmunde the Emperoꝛ wold neuer haue done contrary to his pꝛomiſe foꝛtified by a ſafeconduct graunted vnto Iohn Hus, to goe and come ſafely to the Counſell at Conſtance, and in a manner foꝛced hym: foꝛ if he would be the image of the beaſt, & an obedient child of the Romiſh church, he muſt doe all as it pleaſed them. It is manifeſt what diligence and trauaile they haue aſſayed, what violence and foꝛce they haue vſed, to baniſhe and chaſe the truth of the Goſpell out of *Germanie*, what pꝛactiſes, craftie policies and ſetches they haue ſought to deface it here in Englande, and what crueltie and tyrannie they ſhewe in *France*, to the vtter deſtruction of the countrey we haue ſæne and ſe, and yet dayly at this inſtant fele they. And aboue all, haue we felte, and

as yet fæle the experiẽce of it in low *Germany* (our natiue countrey) and *Flaunders*, where as sone as Gods worde was sincerely preached, and the Gospell of Jesu Christ opẽly declared, O how Satãs kingdome was rente & diminished: how idolatrie and superstition was brought low, & all excesse, surfetting & dronkennesse, all wickednesse and vice, all pride & naughtinesse beat down & forsaken. The whoremongers & adulterers began to be ashamed of their filthinesse: priests & Friers misliked of their estate, and durst not say Masse, go on procession & funeral, & other of their abhominatiõs: they couered their crounes, let grow their beards, hid thẽselues, yea & demed ẏ they were such. Many light women were conuerted, many ruffians & baudes were astonied for ẏ they saw their houses not so much haunted as before. These with ẏ rest of the spiritual baudes and ruffians, were well ashamed and wist not where to hide thẽselues, because of ẏ light, which did shine so bright in the worlde. On the other side, consider how the kyngdome of Christe increased, augmen-

augmented and multiplied daily, how the honor of God was set forth, the name of the Lorde was magnified and invocated, praised and blessed. Howe many people whiche hitherto haue liued like ignorant doltes in al securitie & beastlynesse, were then come to knowledge and vnderstanding, & leauing their former life, gaue thē selues to vertue & godlinesse, & cleauyng to that whiche they heard, expressed it in their life & cōuersation. Last of al, it was maruel to see how charitie, humilitie, sobriety, honesty, & al other godly exercises ỹ workes of the spirite wer put in practise amongst this new springing churche: and contrarywise, the dedes of the flesh forsaken, & layed aside. But that great dragon the diuel, that olde serpent, who from the beginning hated the truth, & mans felicitie, seing his kyngdom go to wrack, hys gay & finely disguised church decay, hys pilferyng trashe & beggerly Cerēmonies nothing set by: yea and seing his beastly bodie, & al his membres by ỹ preaching of Gods word so cleane vncouered, and beaten to the grounde, did waxe madde and outra-

outragious. Wherefore he moued & ſtirred vp kings, who entring in allegiance and alliaunce with his Antechriſt, gathered a counſell againſt the Lorde and his churche, to ſcatter and put aſunder hys flocke, and to kill and ſlay his choſen. Which thyng afterwarde they practiſing made them vp, and not without treaſon, inuaded the countreys there, not to gouerne accordyng to iuſtice and equitie, but violently and tyrannouſly to rule and reigne, yea notwithſtanding their priuileages enacted and giuen by acte of parliament, confirmed and eſtabliſhed by othe of the Prince him ſelfe, haue they yet againſt all reaſon and lawe oppreſſed the commons, and innocents. As for the chriſtians, it is to well knowne howe they are vſed, therfore I leaue of to ſpeake any more of that matter, not miſtruſting but that it ſhall be declared at large of ſome diligent writer. But what is their purpoſe? The Lorde againſt whom they ſtriue, is to ſtrong, he knoweth all theyr enterpriſes and imaginatiõs, & laugheth them to ſcorne, He ſeth their fall and ouer-

Pſalm. 2.
Acts. 2.
Prouerb. 1.
Pſal. 37.
Pſalm. 59. a

uerthrowe, and the victorie of his chosen, and the deliuerãce of his people is in his hande. Let them rage neuer so sore, lette them murther and slay neuer so many, blessed are they whiche die in the Lorde, they shall neuer be able to rote oute the truth, muche lesse to obtaine any victorie agaynste God, for the Lambe is strong, and abideth valiantly vpon that vnmouable & inexpugnable mounte *Syon*, hauyng wyth hym an hundreth and. 4400000. Reue. 14.

These be as many as haue receyued hys true faith, and are the true sæde of Abraham, hauing the seale of the holy Ghost, bearing the name of their father engraued on their forhead, redæmed & bought from the earth, predestinated and chosen to life euerlasting, whiche are not defiled with women, whose soules and faith are not spotted with false doctrine or idolatrie and superstition papistical. These ar virgins which receiue not the false, hipocriticall and whorish doctrine of ỳ Anterhrist. These be the virgins whereof the holy Ghost speaketh, and not them only (as they saye) whiche neuer maried, else Psalm. 2. Math. 3. Iohn. 8. Rom. 4. 2. Cor. 1. 2. Cor. 2. Ephe. 1. Rom. 9. Reue. 14. Ephe. 4.

Abra-

Abraham, Moyſes, Dauid, Zacharie, Peter, Philip, and the reſte of the godly whiche haue bene maried, coulde haue ben of the number of thoſe virgins: for they iudge mariage to be vncleane, and a dæde of the fleſhe. They are not aſhamed to auouch in their Decretals, that it is better and a ſmaller offence to kepe a hũdreth hores, than to marrie or contracte matrimonie, after they haue vowed chaſtitie. Oh beaſtes that ye are, the ſpirite of Chaſtitie did neuer cauſe you to forbid holy matrimonie, but it was the ſpirite of vncleanneſſe Aſmodeus, Beelſebub, and that ſpirit whereof the *Sodomites*, and them of *Gomorra* were driuen. Theſe foule ſpirites made you to do it, to accompliſhe the prophecies of S. Paule, and of Daniell, whiche amongeſt other wordes, ſpeaketh of Antechriſt on this maner: He ſhal exalt him ſelfe aboue all, which is called God. For the God of hys predeceſſors he ſhal make no count of. He ſhal loue neither God nor woman, but only his Maoſim, for he exalteth himſelf aboue all things. The natu-

2. Theſſ. 2. Dan 11. Reuel. 15.

rall

rall duetie and affection whiche God hath grafted in man & wyfe, to loue and haue company comforte and healpe one of the other, to increase and multyplie, is the onely meane whych God hath prouided to preuent the decay of mankynde. It is also a greate kinde of beneuolence and friendeshyp, wherein the one parte of mãs nature honoreth (aswel for the likeneſſe, as for the creatours sake) the other in the feare of God, whome they in the ſtate of matrimonie, not onely serue, (if it be well vſed) but honour and worſhip. Then, the duetie of a good husbande is, according to Gods worde, to labour, and with the sweate of his browes to get his bread, to care and prouide for hys familie, for his wyfe and chyldren, that thée neyther thorough pouertie, hunger, or other cauſe of wretchednesſe, haue no occaſion to committe or do any thyng agaynſt the rule of honeſtie and preſcript commaundement of God. A good wyfe agayne, wyll be diligent and carefull for all things neceſſary and belonging to the

houſe,

houſe, ſhe ſhall be ſober, honeſt, faithfull and buſie. This affection and kindeneſſe, wherof we ſpeake here, procedeth out of the naturall loue, gyuen vnto vs by nature, and all men in generall are bounde to obſerue it. This naturall kyndeneſſe and diuine loue hath not this monſtrous beaſt and beaſtly monſter Antechriſt, nor his ſodomitiſhe greaſy ones. They lurke onely in their dennes, and wyth daintie dyſhes and delitious meates fil their bellies, and make merrie, they care for no bodie, they beare neither honeſt loue, nor heart, or any good wil to woman, neither for propagation, nor for the ordinance of God, who is the author & inſtituter of it. They labour not to maintain their wife. they ſeke not to defēd any againſt diſhoneſtie, rauiſhment or ſhame, they deſire none for their owne, but when they luſt, they take one nowe, and an other to morowe, and then ſende hir packing, to haue neither trouble, coſt nor charges of hir, nor of the childe, but like vnkyndely Cuckoes lay theyr egges into other folkes neſtes. Whether theſe things tende

to

to the deſpyſing & diſgracyng of women or not, iudge you. And ſurely the rather for that they, not paſſing for the ordinãce of God, but reiecting it, take one or other of their acquaintaunce after theyr owne minde, forſoth to caſt hir of like a broken pot, and to take an other ſo often as they luſt. But what great euyl and inconuenience dothe procéde and followe here hence, is to be ſéene in great Cities, where theſe belly gods for the moſt part vſe to haunt, as at *Rome*, and in other places where any Bychoprikes or canonikes or colledges be, where ye may ſée an infinite numbre of queanes and painted Curtiſãs, which get their liuing by ẏ letting of their fleſh and body to theſe beaſtly & vnnaturall kind of people, to whom they beare neither heart nor good will for abuſing them ſelues. In that they haue to do with them, they loſe their honeſtie & fame, they marre and deſtroy both body and ſoule. I leaue the murtheryng and ſlaying of chilozen, whiche is no ſynne amongſt them: beſide many other vnclean, vnnaturall and moſt abhominable filthy

dædes vſuall amongſt them in theyr priuie chaumbres and celles. These bee the fruits of their promiſed ſworne vnchaſt chaſtitie. For what I pray you is chaſtitie or virginitie more before God than marriage? no more than circumciſion to vncircũciſion, one is neither better nor worſe before god than ỹ other, cõcerning the life of a chriſtian man. Chriſt Jeſu requireth & demaũdeth only of vs tru faith working thorough charitie: ſo thẽ al they ỹ lead their lyfe in the holy ſtate of matrimonie, accordyng to the word of God, are reputed virgins, as S. Paule teſtifieth: The Lambe whyche taketh away the ſinne of the worlde ſtands with them, which ỹ father hath giuen him vpon that ſtrong mounte *Syon*. Contrarywiſe, the Dragon and the beaſt with all theyr adherents, are ſet vpon the flyding ſandes of the ſea, their kingdome, their power their myght, their lawes, ſtatutes, and ordinaunces, theyr frẽ will and wycked purpoſe, their proude titles haue no ſure foundation, but are buylded only vppon the

Heb. 5.
Rom. 23.

1. Cor. 12.

the wauering sandes of doubtefulnesse and falshode, agaynst whiche when any tempeste or winde of Gods holy worde bloweth, sodainly it is moued and ouerthrowen: yea and these vile shauelyngs them selues are these sandes, whereon their captain the dragon stādeth, they are the chair and dwellyng place of the diuel. Thorough them, as instrumentes, and false prophetes, he vsed to speake, to commaunde, and execute all hys deceiptfull and false hypocrisies and idolatries. It is then moste sure and certaine, that this beast with all theyr beastlynesse, can neuer abyde long. For it followeth, that *the Beast was apprehended and taken, and with hir the false Prophetes whyche did signes and wonders before them.* As heretofore Iames and Iambres, the enchaunters of *Egypt*, wente aboute to counterfaite the signes, whiche Moyses and Aaron dyde in the presence of Pharao: lykewyse doe these false enchaunters peruert the truth in these oure days, namely in that they shew greater wonders, than any heretofore hath ben heard of: That is, that they Exod. 8. 2. Tim. 3.

(as they affirme and violently holde) can turne very bread into naturall flesshe and bloud, and that so cunnyngly that it can not be once perceyued, neyther in beholdyng fælyng or tastyng of it otherwyse than bread. And more other: as to redéeme soules out of Purgatorie, by sacrifices and workes supererogations, and other shamefull braggs, wherwith he deceyued them that receyued the beastes marke and seale, and worshipped his image.

These both, namely the head and the bodie, the beast, and the false prophete, *were alive caste into a lake of fire, burning with Brimstone*: These shall surely thorough the power and ryghteous iudgement of God, receyue theyr portion wyth the hypocrites and false Prophetes.

And the remnant which follow, of what state and condition so euer they be, *were slayne with the sworde of him that sitteth vpon the horse, which commeth out of his mouthe.*

This sworde is (as is before sayd) his mightie and true word, which hath within hym spirite and life. Such then as are not afrayde of this worde, but obstinatly cleaue

cleaue faſte to their falſe doctrine and or-
dinaunces, alſo thoſe whiche beyng ſtri-
ken of this ſworde, and beleeue not, nor
repentyng them of their miſdedes, frame
their lyfe accordyngly, ſhall periſhe with-
out doubt with this ſworde for euermore. Rom. 8.

And all the foules are folkes whiche God
of hys mercie, hathe choſen and plucked
from theſe worldly pleaſures and naugh-
tie deſires, *ſhall be* howeſouer the matter
goeth *filled with their fleſhe*, whether they
be ſaued or damned: For if they be ſaued
theſe ſhall be gladde bycauſe that theyr
numbre is increaſed. Againe, on the other
ſyde, ſhall they reioyce, when that they
ſee the wicked and obſtinate, through the
iuſte iudgement of God puniſhed. The
righteous (ſayeth Dauid) ſeeing the ven- Pſalm. 58.
geaunce of God, ſhall reioyce, and ſhall
waſhe their feete in the bloud of the wic-
ked: Euen ſo ſhal the vngodly, which re-
ſiſt God and his holy worde, with al their
vainglorie and pompe, ſodainly and with
a greate noyſe periſhe. The Lorde ſhall
deſtroy them for euer. The wicked doers
(ſayeth Dauid) fall, they are caſt downe, Pſalm. 36.

and are not able to ſtande. Agayne, he
Pſalm. 37. ſayeth: As for the vngodly, they ſhal periſhe and come to naught: and when the
Pſalm. 1. enimies of the Lorde are in theyr floures they ſhall vaniſhe, yea euen as the ſmoke ſhall they conſume away. They ſhall periſhe in their wickednesse like a ſhadow, and wither away as the thiſtle, and lyke the chaffe and duſt, which the winde ſcatereth away from the grounde, ſo lykewiſe the way of the vngodly ſhall periſh. This wyll ſurely come vpon the wicked as it hath done in al ages, and as we haue ſeene it with our eyes, and dayly ſhall ſee it more and more. But they which feare God and loue hym, ſhall obtayne hys grace and mercy, and ſhal enioy his faithful promiſes, the inheritance of his euerlaſting kyngdome, as ye may heare nexte folowing.

Reuel. 21. *I ſawe* (ſayth S. Iohn) *a newe heauen, and a*
2. Peter. 2. *newe earth.* S. Peter ſayth alſo, that euery
.Sap. 3 thing (going before the iudge) ſhalbe clenſed and purified, and not conſumed, for al
Pſal. 50. things muſt be changed and made cleane of all corruptiblenesse. He meaneth not

(ſayeth

ſayeth Aretes) that the creatures ſhoulde conſume away, and be no more, but onely ẏ they ſeruing to a better vſe, ſhoulde be renued, ſo the godly and choſen ſhall be deliuered two maner of wayes, that is to ſay: Here in this worlde from ſin, & hereafter of death & damnation, & ſo ſhall be led & conducted vnto the true libertie & ioyfull inheritance of ẏ children of God. Rom. 8.

The firſt heauen defiled with the pryde of the angels, and the fyrſt earth corrupted with the manyfolde wyckednesſes of man, were paſſed away altogether, and ſhall be no more, not that the veritie of them ſhall vaniſhe, but the nature, complection, and qualitie of them ſhal change and turne into ſinceritie and perfection. *And there was no more ſea*, ẏ is, ẏ vaine & inconſtãt people were no more: for al prickings & remorſe of conſcience, al deſperation, miſtruſtfulneſſe & doubt, ſhall be taken quite from ẏ godly & choſen. All kind of anger ſorow & aduerſity ſhal be turned into ioye and peace of the holy Ghoſt, all hinderance, feare, perſecution, tyrannie, violence, and aduerſitie whyche we en-

dure here in the troublous ſea of thys
1. Cor. 13. worlde, ſhal ceaſſe at the day of the lord,
when we ſhall ſée hym face to face. And
the ſea ſhall be no longer ſubiect to vani-
tie, than all other creatures, but ſhall be
purified from all corruption, and ſhall
henceforth be ſo cleare as any chriſtall,
although it remaineth the ſame ſubſtãce.

And I Iohn ſawe, by reuelation and per-
miſſion of God, *the holy Citie, new Ieruſalem
come downe from God out of heauen.* By good
reaſon is this holy Citie the congregati-
on and churche of God called newe *Ieruſa-
lem,* come downe from God hir Creatour
and maker, for ſhe is holy, not of hir ſelf,
but of him that made hir, and choſe hir to
be his welbeloued ſpouſe, *prepared lyke a
bride trimmed for hir husbande,* for ſhe is pu-
rified and made newe againe, as the well
Ephe. 5. Reuel. 12. Tit. 3. trimmed bride for hir husband, the lambe
Math. 19. Chriſt Ieſus. This bride ſhall hereafter
through regeneration and renuing of the
holy Ghoſt ſhew glorious & perfect holy:
ſo long as ſhe cõtinueth here, ſhe maketh
no accompt of any thing in this worlde,
but doth gouerne hir ſelfe accordyng to
that

that rule which he hir husband hath lefte hir, namely his holy worde. But hereafter shall she (being deliuered frō sinne, wretchednesse, and all kinde of corruptions) more perfectly follow his steppes. She is called new here on earth, for so much as she hath laide off, and put away throughe the vertue of Gods holy spirite, the olde man with all his lustes, and hath no fellowshipe with the vnfruitefull workes of darknesse. But hereafter shal she be new by his fauoure and grace, for so muche as she shall be deliuered from sinne, deathe, and all manner of corruption. She is called the new *Ieruſalem* both here and hereafter, bicause that all their Citizens are of one beliefe: yet shall they be hereafter of like glorie and vnitie. Here hir Citezens are among the Saincles, and the familie of God, and there shall they be both childeren, and inheritors with Christ, she came downe from god out of heauen: hir Christian faith is neither of flesshe nor bloud, but by the gratious Reuelation of the heauenly father. But *Ieruſalem* (sayth S. Paul) which is aboue, is free and mother

Colloſſ. 1. Epheſ. 4.

Epheſ. 2.

Rom. 6. Reuel. 21. Math. 16. Gala. 4. Tit. 3.

ouer vs all. She is that Citie which God hath builded. She is furnished with the gift of faith, and w̄ the fountaine of life, prepared and trimmed to be a faire and glorious churche, without any spotte or wrinckle. She is clensed from hir sinnes through his bloud, she is very costly, and wel fauoredly adorned & beautified with ioy, peace, long suffering, patience, and other more vertues of the spirit: euen as an honest and true Bride is dressed and trimmed for hir louing & deare husband. The bride (sayth Dauid) standeth on thy right hand in a vesture of fine gold. But hir raiments (so long as she is on earthe) are inuisible, they are spirituall iewels of the soule and minde, and not of the body. *And I heard* (sayth S. Iohn) in the midst of this last vision, *a mightie voice out of the heauen*, the euerlasting and onely throne of GOD, a voyce saying after this sort vnto me. Loke vp and *beholde*, for your owne (and al other beléeuers) cōmoditie and instruction, *the holy Tabernacle of the Lord*, which shall be with the chosen for euer, is also here wyth the Militant

Church

Ephe. 5.
1. Peter. 3.
1. Iohn. 1.

Gala 5.
Ephe. 5.

Psal. 45.

Church vpon earth. Moreouer, conſider that euery beléeuing ſoule is a Temple of the holy Ghoſt. As Chriſt him ſelfe teſtifieth: He that loueth me, and keepeth my word, I and my father will come to him, and dwel with him. In like manner ſpeaketh God by the Prophet Ezechiel: ſaying, I wil make a bond of peace with them, which ſhall be vnto them an euerlaſting couenaunt, I will ſet my ſanctuarie among them for euermore. My dwelling ſhalbe with them, yea I wil be their God, & they ſhal be my people. The ſame alſo he confirmeth héere in this place, ſaying: *He will dwell with them, and they ſhalbe his people, and God him ſelfe ſhalbe their God.* In ſuche ſorte that they ſhall neuer acknowledge any other, than him only. He ſhal alwayes comfort and ſtrengthen thē héere by his holy ſpirit, and héereafter by his preſēce ſo mightely defend and ſurely kéepe them, that they ſhall neuer faile him héere, nether afterward be ſeperated from him. *And God ſhall wipe away all teares from their eyes,* ſo cleane that no kinde of trouble or feare, ſhall make them afraid, neither

1. Corin. 6.
Iohn. 14.
Ezech. 37.
Reue. 21.
Eſay. 43.

neither any aduerſitie ſhrinke or make them beaute. The ſame alſo ſaith the lord by his Prophet: I ſhall make a pleaſant
Esay.25. *Ieruſalem*, and I my ſelfe wil be glad with hir. From that time forward ſhall there be heard within hir, no more ſorrow nor paine, *neither ſhall there be any death*, for death ſhall be deſtroyed for euermore. The conſcience of man ſhall not then be ſubiecte to any miſtruſtfulneſſe or other infirmitie, but ſhall haue ioy in the holy Ghoſt. They ſhall through ſinne, not die any more, but ſhall liue through faith in God. That cruel whore ſhal drink dröke no more in the bloud of the Martirs, for ſhe with al hir adherents, and wicked tirantes, ſhall be kept in that filthie lake which burneth with fire and brimſtone for euermore: So that no kinde of trouble, perſecution, ſlaunder, hatred, malice, anguiſh or pain, or any kind of aduerſity,
Esay.5. cruelties, or wretchednesſe, which coulde
2. Corin.4. be deuiſed, can hurt or hinder them: for
Esay.25. ſorowes, wailing, and weeping, ſhall be
Apocal.7. put farre from them. The building of the
Apocal.20. frame, and the ſituation of this citie was

foure

four ſquare, which ſignified not only vnto vs the ſure grounde, and ſtedfaſtneſſe of the true Chriſtian faith, which God kæpeth tenderly nouriſheth and augmẽteth in his elect, but alſo sheweth ẏ euerlaſting certaintie of that mightie and inexpugnable kingdom of Chriſt, and that hope which is neuer aſhamed: for who ſo euer beleueth and dependeth vpõ Chriſt, ſhall neuer be confounded. Whatſoeuer Pſal.125.
is foure ſquare, abideth firme & vnmoueable, and is not ſubiect to rolling or vnſtableneſſe, like a boule or ſpeare, or any thing that is roũd. Prou.16.
In likemaner haue we to conſider of the four ſquareneſſe of this new *Ieruſalẽ*, (wherof material *Ieruſalem* being alſo ſquare was a figure) that none of what ſo euer kindred, language or nation he be, ſhall haue either preferment hære in this citie, or be leſſe regarded, for whether he be frõ the Eaſt or the Weſt, from the South or the North, rich or poore, *Grecian* or *Barbarian*, if he be but a true beleæuer, he ſhall be receiued and accepted of God. Wherof we haue a manifeſt enſample in the Goſpell where

Chriſt

Mat. 20. Chriſt teacheth by the Parable of a certaine houſholder, which hired labourers into his vineyard, who calling them vnto him in ỹ euening, gaue as much to them that wrought but an houre, as he did vnto them that wrought the whole day. The

Mat. 16. Eſay. 28. walles of this Citie are ſtrong and well furniſhed, wherout we may cõclude and gather, that the bleſſednes of ſaluation or Gods promiſes are ſure and ſtrong, in ſo much that hell gates can not preuaile againſt, or withſtand them. Theſe walls are of ſuch a height, that no enimie, be he neuer ſo craftie, ſubtile, or wiſe, by anye

Reuel. 21. meanes of faire ſpeach, diſſimulation or hipocriſie, is able to get ouer them, onely muſt they enter through the gate which is Chriſt Ieſu. This holy *Ieruſalem* is glorious, bleſſed, heauenly and ſpiritual, not

Heb. 12. made by mans hande, but it is made and builded of God the heauẽly father, the father of light (of whom all good and perfect

Iames. 1. gifts onely do deſcend & are ſent down) Therfore hath ſhe a marueilous, and incomprehenſible light and wiſdome of almightie God. The Lambe Ieſus Chriſt

is

is hir light, and his woꝛd the lanterne to hir fæte. And hir shining light and spiri- Philip.3. tual wisdom was like an oꝛiental stone, most pꝛecious: foꝛ his woꝛd is moꝛe costlier than golde, yea than the moste finest golde. This Citie hath twelue gates foꝛ to open and to shut, with sundꝛie names, bicause of the diuers natiõs and languages. Foꝛ from euery side of the woꝛlde, come the people to the churche of Chꝛist, yet passe they al thꝛough one gate, which is Chꝛist Jesu. None (saith he) cõmeth to the father but by me. I am the dooꝛe to enter into the sheepe folde. Who so euer entreth thꝛough me, shall be saued. *Thys Ieruſalem hath twelue gates.* And on euery gate was a very costlye and pꝛecious Pearle, foꝛ the doctrine of the Gospell is pꝛecious and costly without comparison, whereby so many as are oꝛdained from all coastes of the earth, enter into the kingdom of Chꝛist. Pſal.119. Iohn.14. Iohn.10.

And at theſe gates were ſet twelue Angels.

In that respecte Dauid also did sing, say- Pſal.33. ing: The Angels of the Lord are about

the

the tents of them that feare him, to kéepe them. He did set a garde vpon the walles of *Ieruſalem*, (ſayth *Eſayas*) to annoūce his worthy name: So that it is wel garded & fenced round about. The Diuel with all his bost haue no force againſt it. No man is able to draw any one out of his hands. And aboue theſe gates were written honorable names, namely the names of the twelue tribes of *Iſraell*, which are Iuda, Ruben, Gad, Aſſur, Nephthalim, Manaſſe, Simeon, Leui, Iſachar, Zabulon, Ioſeph and Beniamin. Theſe names were wrytten héere, bicauſe the right inheritance was promiſed to the ſéede of Abraham, and Chriſt Jeſus was the true ſéede of Abraham, and by him are we made children of the promiſe. *The walles of the Citie hath twelue foundations*, groūded vpon ỹ ſtrong and mightie ſtone Chriſt Jeſu, which is vnmoueable: for ſo much that from the beginning the Church of God vpon hym hath bene builded and grounded. Vppon him did Adam, Noe, Abraham, Moyſes, Dauid, Helias, with the reſt of the godly fathers that euer were, build, & remaine ſtedfaſt,

Eſay. 62.

Math. 16. Iohn. 10.

Iohn. 4.

Rom. 22.

ſtedfaſt, although they were neuer ſo lōg before him, or ſhall be after him, for they beleued certainly on the promiſes which God had wrought to thē by Chriſt. They all, being vnder the cloud, did eate of one kinde of meat, and dronke of one ſpirituall ſtone which is Chriſt Jeſu, which afterward is come into the fleſh. No man may lay any other foundation (ſayeth S. Paule) than that which is layd alreadye, which is Chriſt Jeſu. Vpon this one, ſtrong, and euerlaſting foundation, were laid and builded theſe twelue foundatiōs agreeable vnto him. Namely *the twelue Apoſtles of the Lambe*, Peter, Iohn, Iames, Andrewe, Philip, Bartholomew, Thomas, Mathew, Iames the minor, Simon, Thade, and Mathie. Theſe were prefigured by ỹ twelue ſtones whiche Ioſue erected in *Galgala*, for a memoriall & remembrance of the paſſing of the children of *Iſraell* on dry land through the *Iordan*. They were alſo ſignified by other twelue ſtones, whereon Elias the Prophet builded an aultare vpon the mount *Carmelus*, in the name of the Lord. The ſure grounde of

1.Cor.3. 1.Peter.1, Gen.11.12. Reg.19. Exod.2. 3.Reg.17. Luke.1. 1.Cor.10. 1.Corin.13. Math.10. Acts.1. Ioſue.4. 3.Reg.18.

Math. 16. theſe foundations, was, the Confeſſion that Chriſt was the very ſonne of the liuing God. Vpon this foundation they all builded, by the announcing, preaching, and writing of that which the Prophets and true preachers did beleaue. Namely, that he, that is, Chriſt, was the
Iohn. 1. Lambe of God which taketh away the ſinnes of the world, for they ſoughte the way of ſaluation, and laboured for the
Math. 6. kingdom of God and his righteouſneſſe,
2. Peter. 2. ſhewing them ſelues thereby to be the liuely workemen of this ſpirituall building.

Here we learne then that the faythe and doctrine of the Prophets and Patriarkes, is all one with the Apoſtels, & are all grounded vpon Chriſt Ieſu. Where-
Ephe. 2. vnto S. Paule accordeth very wel, ſaying: Now are ye no more ſtraungers, but citizens with the Saincts: and are builded vpon the foundation of the Apoſtles and Prophets. And by theſe twelue foundations are not onely vnderſtanded they afore named, for then ſhold Paule (which him ſelfe did more labour than they all)

of

of this number be excluded: In like ma- 2.Cor.11.
ner should be Barnabe, Sylas, Agabus, Iu- Actes.9:13.
das the righteous, Iohn which was other- 15.21.
wise surnamed Marke, with many other more of the like vocation and calling, and also all other faithfull and true ministers, which are of the like faith, and teach that doctrine. For ye must consider that the number of twelue in this place, is a perfecte and a common number, as the number of seuen and ten in other places, cõtaining the whole vnder the chiefest and principallest.

The buildings of the wall of it, was of Iasper.

This signifieth, that in Christ Iesu, are the most costliest, the moste pleasantest, louingest, and surest things that can be deuised. For they which beleeue in him aright, shall alwayes abide freshe, græne, lustie, well fauoured and liuely, and they shall be verye mightie, yea great and strong pillers of his holy and vndefiled Temple. He that beleeueth on me, and kæpeth my worde, (sayth our Sauioure Christ) shall neuer taste of death. *And* Iohn.15.
the Citie was pure golde like vnto cleare glasse.

The Church of God is without any ſpot or wrinkle. It is pure and vndefiled like the golde that is tried in ỹ fire.vij.times. The light of the Citie is Ieſus Chriſte, which neuer did any ſinne, neither in word or deede. His death and ſheading of his bloud, hath made this citie more coſtly than pure golde. *And the foundations of the wall of the Citie, were garniſhed with all maner of pretious ſtones,* which preciouſnes notifieth vnto vs the coſtlineſſe of oure ſaluation.

Ephes. 5. Prou. 17. 1. Pet. 1.

1 *The firſt foundation was Iaſper,* which being of a grẽn colour, noteth vnto vs that the faith of the forfathers, is not yet dead nor withered. The faith of *Enoch* appeareth vntil this day, the (firſt which called vpon the name of the Lord) and of more, which all are yet true, freſhe and grẽne.

Gen. 6.

2 *The ſecond foundation was of Saphire,* whoſe colour is blew and ſomwhat whitiſhe, a ſtone in deede which at the firſte loke ſeemeth to be of no great value, ſignifying vnto vs the ſimple and ſely ſoules, the which although they be (wyth holy Iob and Thoby) of no value in the ſight

ſight of the worlde, yet are they highly regarded of God throughe their faith and good life.

3 *The third of a Chalcedonie,* which is yet leſſe ſet by (to our ſeming) then the Saphire, but of nature very coſtly, frõg, and vertuous. Of this nature were Helias, Iohn Baptiſt, and ſuch like, which liued in the deſert painfully and very ſtraightly, yet proued they moſt pretious at their appointed time, rebuking and reprouing boldly the wickednesſe and ſinne of the people, drawing them frõ the ſame, euen as the Chalcedonie pulleth and taketh away the duſte from any thing, reprehending and iudging very charply the Idolaters and hipocrites. 4.Reg.18. Math.3. Luke.1. Math.3. Mark.1.

4 *The fourth of an Emeraud,* which of himſelfe is not onely græne, but maketh the aire round about him chew of ẏ ſame coloure. Of this condition was Ieremie and S. Paul, which without ceaſſing, preached and ſpred abrode the doctrine of life, after they had once receiued and known the ſame. Ierem.2.3. Zach.3.1. Ac.9.16.17

5 *The fifthe is of a Sardonix,* which word

is deducted of *Sarda* and *Onix*, and is of
Math.5. nature vnderneath blackiſhe, and red on
Philip.9.51. the outſide, & white within: ſo all thoſe
130. that are meeke of heart, which with Da-
Luke.7. uid and Marie Magdalene acknowledge &
confeſſe their ſinnes before God, through
faith are pure and holy. Although I am
Cant.1. blacke (ſayth the true Church) yet am I
neuertheleſſe fair and cleane. Albeit our
1.Corin.4. outward mã (ſaith S. Paule) periſhe, there-
fore doe we not goe forward, or are any
thing weary, for the inward man renu-
eth and augmenteth euery day.

6 *The ſixth of a Sardius*, which is of the
ſimilitude of red earth. Euen ſo are thoſe
which eſteeme them ſelues as vnworthy
Luke.16. children of Adam, notwithſtanding that
they haue receiued many goodly giftes &
great benifites of God, which (as Philo
expounded it) are the red earth. Of thys
nature and companie was the virgine
Luke.1. Marie the mother of Chriſt, which called
and eſteemed hir ſelfe to be but an hand-
maide. And for all the honoure, fauoure,
and other great benefites which were
ſhewed vnto hir, ſhe ſaide that hir ſpirite
reioyſed

reioyſed in God hir ſauioure. Of this ſort was Abraham alſo, calling him ſelfe but duſte and aſhes before the Lord. Genes. 18.

7 *The ſeuenth of a Chriſolite*, a ſtone of al kind of colours ſhining like golde, and as a burning fire, caſting ſparkes and a great ſhine from it. Here vnder are comprehended thoſe which hauing the wiſedom of the holy Ghoſt, kindle and lighten other men therewithall, and make them altogither hot and burning, & bring them to the feruent loue of God & their neighboures. So did Moyſes and Eſay, Barnabas and Paule, in whom abundantly appeareth the graces and glory of God. Exod. 4. Eſay. 2. 34. Actes. 14.

8 *The eight is of Berll*, which is of a ſad & deadiſh greene: Signifying ſuch true and faithful Chriſtians, which through cõpaſſion & pitie, ſorowfully haue bewailed & lamented the fall of their brethren. Of this good and diuine nature was Steuen, Actes. 7. praying for them which did ſtone hym to death. Thus did Samuel in his time, which with great ſorowes & complaints, moured ouer Saul ỹ king, what time he ſawe him caſt out of the fauor of God. 1. Re. 15. 16.

9 *The ninth of a Topace,* cõtaining in it the colour of al other ſtones. And this repreſenteth all them which are adorned with al maner of vertues, as Daniel was a man full of godly deſires, and Iohn the Euangeliſt whom Chriſt loued moſt of al, ẏ did write the Reuelation in *Pathmos.*

10 *The tenth of a Chriſophraſius,* whoſe nature is to ſhine like gold, and yet grœniſh in the ſight. Such are thoſe, who hauing receiued good knowledge & perfecte wiſdom of God, diſtribute vnto others according vnto the talent which god hath
Math. 25. deliuered vnto thẽ. Therby to awake the ſluggiſh and dreaming people, and bring to heauenly meditations. Amongſt thoſe, may Ezechiel wel be coũted, which in his
Eze. 10. 11. time did ſæ marueilous things, and wonderful ſtraunge Reuelations.

11 *The eleuenth of a Iacinct,* the colour of which ſtone is like vnto water, hauyng ſtripes glittering like the bright ſhining beames of the Sunne. By this ſtone are repreſented, ſuche as doe ſæme to be ignorant, and are counted noddies & fooles before the world, which notwithſtãding haue

haue heauenly wiſdom inough, although in ſight very idects, voyde of all knowledge, yet neuertheleſſe are they inſtructed and taught of God, to reueale hidden and ſecrete myſteries of the numbre. Of thoſe are Ozee, Ioel, Amos, & whiche was but a poore ſhepherd, with the reſt of the ſmall prophets. Such were alſo Andrew, Peter, Philip, Thomas, and the reſt of the Apoſtles of Chriſt. Iaco. 1. Ioha. 3.

12 *The twelfth an Ametiſt*, this is of a violet or purpure and roſe colour, and this ſignifieth them, which abide zelous, meke and ſtedfaſt in the knowne truthe of the Lorde, whiche alſo are ready at all times to die and ſhed their bloude euen for the ſame: ſuche were the ſeuen brethren of the Machabees, with their mother. Such were alſo Iames the greater, and Antipas that faithfull witneſſe, with many more diſciples and martirs. No man can ſhew any greater loue than this, when any mā beſtoweth hys lyfe for hys friendes. All theſe ſayth our Sauiour, are bleſſed, and the kyngdome of heauen doth belong vnto them. On this maner then is notified 2. Mach. 7. Actes. 12. Reuel. 2. Iohn. 18.

by theſe fundations, the ſame which the true and faithfull miniſters and paſtors of the churche of Chriſt, according to the diuerſitie of gifts giuen vnto them, haue buylded vpon, ſome gold, ſiluer, or precious ſtones: but ſuch as haue added to this buildyng, any wood, hay, or ſtubble, which are cuſtomes, traditions, and other vñe Ceremonies, or elſe vayneglorie, worldly honoure, riches, and pleaſures, ſhall neuer be accompted among thys heauenly companie. Theſe fundations haue ben prefigured by the precious ſtones, which were in the ſtomacher of Aaron the high Prieſt, and in the coſtely and royall garmentes of the kyng of *Tyrus*. He whiche is deſirous to know more of the nature, condition and propretie of theſe precious ſtones, may reade Plinie his .xxxvij. booke of naturall Hiſtories, or Bartholomeus de proprietatibus rerum: and concerning the myſterie and allegorie, reade Saint Hierome vpon the. 54. Chapiter of *Eſaye*, or Beda, Haymo, Coſtaſius, Bacõthorp, Eleyne Tilney, and dyuers more other, whiche haue written vppon the Reuelation.

Exod. 28.

It

It ſuffiſeth vs, to haue ſhewed thée (according to the meanyng of Saint Auſten) that theſe ſtones doe ſignifie the manyfolde gyftes and diuers graces of the holy Ghoſt: for the onely ſpirite of the lord worketh all theſe thyngs dyuerſly. Hée meaſureth hys gyftes vnto euery one according to hys good will and pleaſure, the whiche altogether are ſingular, precious and moſte excellente, as it ſhall well appeare in that great and ioyous day of the chyldren of God.

And the Angell (ſayeth Saint Iohn) whiche dydde ſhewe all thoſe foreſayde thyngs, *moued me in ſpirite,* to take the more hœde to the gracious and mercifull purpoſe of the Lorde, and to bryng me to a more déeper knowledge of his miſteries, *ſhewed me a pure Riuer of water of life,* whiche is therefore called the Water of Lyfe, bycauſe it maketh whole, and gyueth ſaluation to oure ſoules. Thys Ryuer is nothyng elſe but the flowing veritie and the worde of Saluation, or the myghtie doctrine of Chriſte. Thys is that ſwéete Ryuer, whyche proceadeth of

Edom,

Edom, to refreſh *Paradiſe*, which diuiding it ſelfe in foure, watereth the foure parts of the earthe. This runnyng water maketh the Citie of God very pleaſant and delectable. This riuer is maruelous comfortable, ſpringyng into eternall lyfe, it is here a ſpiritual comfort for the chyldrē of God, and ſhalbe hereafter that incomprehenſible glory of the Sainctes in heauen. To whome ſhal we go (ſayth Peter) but to thée, for thou haſt the worde of eternall life. The vertue and nature of this water is to ſatiſfie, purge and clēſe, to comfort, to make whole and healthful, for it procœdeth and floweth frō the maieſtie of God, it commeth from that eternal and excellent ſchole of the father, and thence procœdeth forwarde to the ouerfulneſſe of the lambe Chriſt Jeſu, and his diuine ſpirite. I will poure cleane water (ſayth the Lorde) vpon you, and ye ſhall be frée from all your filth & vncleanneſſe, I will alſo gyue you a newe hearte, and plant in you a new ſpirite.

Iohn. 6.

Ezec. 36.

Pſalm. 51.

In the middes of the ſtrete of it, and of either ſide of the riuer was the tree of life. This riuer ſigni-

ſieth the two teſtamentes of the Lorde, wherby ſtode that moſte pleaſant træ of lyfe, namely Chriſt Jeſus the mediatour and paſtour, the ſauiour and redæmer of the worlde. Out of the rote and progenie of Dauid, ſpryngeth thys træ (according to the fleſhe) conceyued of the holye Ghoſt, borne of the virgin Marie. As the træ of life, in the beginnyng was planted in the middeſt of *Paradiſe*, euen ſo is hée ſpiritually in the middeſt of his Churche, whiche is his moſte pleaſaunt garden: if that grounde or earth which maketh the trées twice fruitefull in the yeare, be called happy, ſo may this garden by good reaſon, well be called happy and bleſſed. Where this træ ſtandeth, whiche neuer is without frute, nor dyeth vp, or withereth, which bothe not onely beare twyce a yeare fruite, ſignifyng all the vnſpeakable giftes of the holy Ghoſte, but rendreth his frutes euery month of the yere, that is, continually, bothe Sommer and winter. All they which are thys Congregation & people haue continually ſo long as they lyue, greate Conſolation in all

Iohn. 6. Math. 21. Rom. 1. Luc. 1. Gen. 2.

their

theyr aſſaultes and trialles, and in all kinde of aduerſitie bothe ſpirituall and temporall.

And the leaues of the trees ſerued to heale the nations with. The promiſes and the worde of GOD are ſpirite and lyfe, the nature propertie and vertue of them, are bleſſednelle and eternal ſaluation. Theſe leaues can not by any meanes wyther awaye. When Gods worde is ſincerely preached and taughte, then we remember the benefites of oure deliueraunce, then is oure conſcience appeaſed and ſatiſfied, and the minde mery and gladde, then bothe the ſoule of man reioyce, and rendreth therfore to GOD the Father moſte heartie thanckes, worthie prayſes, ſyngyng and magnifyng hym for his eternall goodneſſe and mercie. So then the Nations are quite healed and made healthfull thorough beleefe, and cleauing faſte vnto the worde, acknowledgyng and confeſſyng Chriſte Jeſu to be their onely Sauiour, righteouſneſſe, and true holyneſſe. The worde of GOD written, or preached, is lyke vnto the leafes, whiche

which beyng well and reuerently receyued, by the wꝛkyng of the holy Ghoſt, is of muche impoꝛtaunce and wayghtie, healthfull ſtrong and myghtie in operation, muche lyke vnto the muſtard ſæde. Aboue all thyngs (ſayeth Zorobabell) is the Truthe moſte ſtrong, and ouercommeth all: Foꝛ it is the wyll of the Lozde which neuer ſhall periſhe. This wozde then (I ſaye,) is ſo myghtie and victoꝛious, that the Congregation of Chriſte, and true beleeuers, whatſoeuer trouble, perſecution oꝛ violence they doe ſuffer, ſhall yet euen in their extreme paine and diſtreſſe be comfoꝛted and quieted in cõſcience and ſpirite, beyng well aſſured, that God kæpeth them as the very apple of his eie: foꝛ they know that they ar vnder his pꝛotection & gouernance: and that hereafter they ſhal inherite (how contẽptuouſly ſo euer they lyued here) eternall gloꝛy, felicitie and bleſſednes in the pꝛeſence of God, in that new & heauenly *Ieruſalem*. Of which gloꝛie and bleſſednes to make a diſcourſe, I ſhold laboꝛ in vain, and beſides that neuer get my purpoſe,

3. Eſdr. 3.

Zach. 2. Pſal. 117.

nor finish mine enterprise: For neuer no
1.Cor.2 eare hearde it, nor eye sawe it, neyther
came it into any heart: And to say al, neuer any man was able to comprehend it, that God hath prepared for his elect that loue him.

Ye haue nowe (gentle Reader) sufficiently (as I hope) herd, what wickednesse, thraldome, labour, paine, and trouble, couetousnesse, concupiscence, and ambition bringeth to them that loue it, follow it, wishe for it, and seke after it. Likewise ye may consider here, howe and after what sort they draw man from God, from naturall reason, from all goodnesse, and mutuall and brotherly loue, vnto all kinde of iniquitie, crueltie and vnnatural vices: and oftentimes come so farre, that they not onely bryng other men in great danger to attaine to their purpose, but they themselues also body and soule. Ye haue hearde also, that the Deuill, the Prince of this worlde, is a father and the author of al wickednesse, & wicked doers, and how that that mischeuous Antechrist (whiche within a few yeres hitherwards hath

hath ben reueled) did procéde and was borne of him: as ye may se more euidently out of this Genealogie folowing.

The booke of the Generation

of Antechrist, the desolatour and childe of perdition.

FIrst the diuell begot Darknesse.	Ephe. 6.
And darknesse begot Ignorance.	Acts. 17.
Ignorance begot error and his brethren.	1. Tim. 4.
Errour begot Frewill, Ignorance, and Selfe loue.	Esay. 10.
Frewill begot Merites.	Esay. 58.
Merites begot forgetfulnesse of the grace of God.	Rom. 10.
Forgetfulnesse of the grace of God begot Transgression.	Rom. 1.
And Transgression begot mistrust.	Gen. 3.
Mistrust begot Satisfaction.	Mat. 17.
Satisfaction begot sacrifice of the Masse.	Dan. 12.
Sacrifice of the Masse begotte Popishe Priesthode.	2. Thess. 3.
And popish priesthod begot Superstitiõ,	Math. 15.
Superstition begot Hipocrisie the kyng.	Math. 23.
And hypocrisie begot Lucre.	1. Timo. 6.

Reuel. 9. Lucre begot Purgatorie.

1.Cor.15. And Purgatorie begot the Fundation of Pentions.

Deut.32. Fundation of Pentions begot Patrimonie of the church.

Luc.16. And Patrimonie of the church begot Mämon of iniquitie.

Iob.12. Mammon begot Abundance.

Esay.28. And Abundance begot Fulneſſe.

2.Tim.3. Fulneſſe begot Crueltie.

Math.23. Crueltie begot Domination.

Ezech.34. Domination begot Pompe.

Ezec.16. Pompe begot Ambition.

Iohn. 5. Ambition begot Simonie.

Actes.8. Simonie begot the Pope and the Cardinals his brethren in the tranſmigration of Abhomination.

2.Theſſ.2. And after the Tranſmigration of Abhomination, the pope begot the Myſterie of iniquitie.

Math.7. And the Myſterie of iniquitie begot Diuine Sophiſtrie.

1.Tim. 4. Diuine Sophiſtrie begot Reiection of holy Scripture.

Ierem.17. Reiection of holye Scripture begot Tyrannie.

Math.24.

Pur-

And Tiranny begot murther of Saincts Actes.7.
Murther of saints begot dispising of god. Psalm. 5.
Dispising of God begot Dispensation. Psalm. 32.
Dispensation begot Licence to sinne. Reue.15.
And Licence to sinne begot abhominatiō. Esay.1.
Abhomination begot Confusion. Reuel.1.
And Confusion begot Trauail of ꝧ spirit. Miche.7.
Trauaile of the spirit begot Disputation 1.Tim.1.
and matter to sēke for the veritie, by the which that desolatour Antechriſte hath bene reuealed.

You haue heard also (gentle Reader) howe that the Diuell wyth all hys adherents, accordyng to the veritie of Gods holy word, and his righteous iudgement, shal be throwen and cast into the pit of eternall pardition of vnquenchable fire, which hath ben prepared for him and hys angels, hys seruauntes and followers, marked with his marke from the beginning of the worlde: where shall be gnashyng of teth, and wringyng of the handes eternally. Moreouer, it hath ben said, howe that neyther he, nor all hys membres are able to do any thing againſt Jesu Christe, nor agaynſte hys kyngdome

)ꝛ Churche. Which bicauſe they are not of the woꝛld, therefoꝛe the woꝛld and all that belongeth to the woꝛld, haue from the beginning hated them, perſecuted and afflicted them, as well Sathan himſelf, as the woꝛld and ẏ woꝛldly minded: as it is ſæne dayly, and ſhal be, ſo long as the woꝛlde continueth: notwithſtanding there hath bene ſometime a little quietneſſe ſæne and ſhall be, it is poſſible yet, namely ſo long as the malice and violẽce of Sathan and his membꝛes be bꝛidled & tied ſhoꝛte, ſo long ſhall the godly people haue peace & quietneſſe, and ſhal ſæ ſome yeares of grace. Furthermoꝛe, it was ſhewed you, how that Chꝛiſt Jeſus became man foꝛ vs, and is now in eternall gloꝛy in the kingdome of his father, with al his Apoſtles his choſen, with all ſuche as beleæue thꝛough them in him, whiche hathe bene pꝛepared foꝛ them from the begynning, where is and ſhall be vnſpeakable ioye. Here you may ſæ and iudge of God, and the deuil, Chꝛiſt, and Antechꝛiſt, the kyngdome of God, and of Sathan, the Churche of Chꝛiſte, and the ſynagoge of *Rome*,

Rome, or the assemblie of the reprobate, the broade waye, and the straite gate, heauen and hell, eternall lyfe and euerlastyng death. Nowe then, if euery one might chose the one or the other of these two wayes, I beleue that no man would be so folishe or ignorant, that would not chose rather saluation than condemnation, to ascende into heauen, than to goe into hell. Neuertheleſſe those that will be saued, and are desirous to be accompted vnder the numbre of the elect, muste diligentely take hede, that they wander not, nor bee deceyued by euery wynde of doctrin. For lyke as couetousnesse, pride, arrogancie, ease of the body, voluptuousnesse, and plesure of the worlde, hath chased and dryuen away all maner of deuotion, zeale, and godly exercises pertayning vnto true christian religion at the primitiue churche: In lyke maner shall the Dyuell not yet ceasse or leaue of to raign and rule in his membres, notwithstanding that the childe of perdition, that Antechrist is already manyfested, and openly shewed: yea he attempteth yet dai-

ly by the meanes of ſuche vices, a little before mentioned, to rayſe vp euen in the reformed Churches among the brethren, diſſention and trouble. And it is to be feared, that in the ende he ſhall preuaile
Math. 24. more and more. For it is writtē, that iniquitie ſhal abounde, and haue the vpper
Eſdr. 15. hande, and the charitie of many ſhall waxe colde. But ſo many as beare more loue to God, and ſeke more to pleaſe hym than the diuell, they muſt take good hede to do that which pleaſeth him, according to his reuealed wil: For whom, it is not ſufficient to know Antechriſt, to blame him, to ſpeake and reporte of him as his doings deſerue, but it is requiſite for them moſt chiefly, to confeſſe the name of the Lorde euen from their very hearts, to honour & feare him, to beleue and put all confidēce in hym, to loue hym, and as neare as we
Iohn. 14. can, to expreſſe him in oure conuerſation, thorough loue vnfayned, therby to ſhew oure ſelues to be hys Diſciples: For not euerye one (ſayeth oure Sauioure
Marke. 8. Chriſte) that ſayeth Lorde, Lorde, ſhall
Luke. 9. enter into the Kyngdome of heauen, but ſuche

ſuche as doe the will of my father. Again, ſaythe Chriſte: Whoſoeuer louethe hys lyfe here in thys worlde, ſhall loſe it, and who ſo hateth his lyfe here for my names ſake, ſhal kæpe it to life euerlaſting. Againe, he that will be my Diſciple, let hym folowe me, and where I am, he ſhal be alſo. Who ſo ſerueth me, my Father ſhall honoure hym. The ſeruaunte is no better than hys maiſter, and a meſſenger is no more than he that ſente hym. If we kæpe the commaundements of Chriſte, we ſhall remaine in his loue, euen as hæ did the will of hys father, and remayned in his loue. Hys commaundement is, that we loue one an other, as he loued vs, let vs therfore henceforth leade a good lyfe & cõuerſation, according to the wyll of the Lorde, and frame our lyfe to the doctrine and exaumple of our maiſter and Lorde Jeſu Chriſt, in kæping the commaundementes of the Lorde Chriſte. Lette vs not be wrathfull, but loue one an other. Praye (ſayeth the Lorde) for them that perſecute you, and ſpeake euyll of you,

Iohn. 12. Luke. 6. Math. 5. Iohn. 17. Ioh. 15. Iohn. 15. Luke. 6. Math. 5.

and be ye perfect as I am perfecte. That thys our ſinful body might be deſtroyed, and that hencefoꝛth wæ ſerue ſynne no moꝛe: foꝛ he that is dead, is frę from ſinne. Let ꝺs then thinke, that we are
Rom.6. dead to ſinne, and liue not to our ſelues, but to our Loꝛde and Sauiour Ieſus Chꝛiſt. Let not ſinne (ſaith the apoſtle S. Paule) raigne in your moꝛtall body, that
Rom.6. ye ſhoulde obey the luſtes thereof, but be ye true ſeruantes of righteouſneſſe vnto life, & not ſeruaunts of ſinne of the fleſhe oꝛ the woꝛld to death, neyther gyue ye hencefoꝛth your mẽbꝛes, as weapons of vnrighteouſneſſe vnto ſinne, but as weapons of righteouſneſſe vnto GOD. Foꝛ when we were the ſeruauntes of ſynne we were not vnder righteouſneſſe, what frute had we then in thoſe things, wher-
Rom.6. of we are nowe aſhamed: foꝛ the ende of thoſe things is death, but contrarywiſe, the fruite of righteouſneſſe is euerlaſting life. Bꝛethꝛen, it is now tyme to awake from ſlæpe, foꝛaſmuche as the nyghte is paſſed, and the day appꝛocheth, and is euen at hande.

God

God hath frely sent his true and faithful ministers, and giueth his word plētifully to be preached: let vs cast away then the workes of darkenesse, and take vnto thē the armour of light, & walke honestly as in the daye time, not in gluttonie & dronkennesse, nor in chambering & wantonnesse, nor in strife, nor enuying, but put ye on the Lord Iesus Christ, & take no thought for the flesshe, to fulfill the lustes thereof, but according to the good pleasure of God, in al spiritual exercises. The workes of the flesh are notorious & manifest, as adulterie, fornication, vncleanesse, wantonnesse, Idolatrie, witchcraft, hatred, debate, emulation, wrathe, contentions, heresies, enuie, murthers, dronkennesse, gluttonie, and suche like. The workers whereof, are ỹ most wretches and miserable slaues that euer wer: yea they are threatned, that who so euer cōmitteth such things, shall not enherite the kingdom of heauē. On the other side, the fruites of ỹ spirit are loue, ioy, peace, long suffering, gētlenesse, goodnesse, faith, meekenesse, temperancie, and suche like.

Rom. 13. Rom. 13. Colos. 3. Luke. 21. Ephes. 5. Iames. 3. Gala. 5. 1. Corin. 3. Gala. 5. 1. Corin. 6. Ephe. 5. Reuel. 22. Ephes. 5.

Rom. 6. After this sort ought euery christian mã to walke, being carefull to mortifie his own flesh, exercising himself in these good
Ephe. 2. workes which God hath prepared for him
Ephe. 4. to walke in, casting of the old mã, which
Rom. 6. is corrupt through deceiuable lusts: be ye therfore renued in ỹ spirit of your mind,
Ephe. 4. and put ye on the new man, which after god, is created in righteousnesse and true holinesse. Wherfore cast of lying & speak
Ephe. 4. euery man true vnto his neighbour. For
Colloss. 3. we are members ỹ one of the other. Be
1. Peter. 2. angrie but sinne not: let not the Sunne
Zach. 8. goe down vpon your wrath, neither giue
Psalm. 4. place to the Diuell. Let him that stole,
Ioco. 4. steale no more, but let him rather labour
Ephes. 4. and worke with his hands, the thing that
1. Thes. 3. is good, that he may haue to giue him that needeth. Let not corrupt communication
Matth. 12. proceed out of your mouth, but that which
Ephe. 4. is good to edifie withal, that it may mini-
1. Cor. 11. ster grace vnto the hearers. And greeue not the holy spirite of God, by whom ye are sealed vnto the day of redẽption. Let all bitternesse, anger, and wrath, crying and euil speaking, be put away from you with

with all maliciouſneſſe. Be ye courteous
one to an other, and tẽder hearted, forgi- Coloſſ. 3.
uing one an other, euẽ as god for Chriſts Math. 6.
ſake, forgaue you. Be ye then followers Eccle. 28.
of god as dear children, walk in loue euẽ Epheſ. 5.
as Chriſt hath loued vs, & hath giuen him Iohn. 13. 15.
ſelf for vs, to be an offring and a ſacrifice Math. 5.
of a ſweet ſmelling ſauor to god. So then Galat. 2.
fornication and all vncleanneſſe, or couet- Tit. 2.
touſneſſe, let it not be once named amõg Exod. 23.
you, as it becometh ſainctes. Neither vſe 1. Corin. 6.
ye filthineſſe, nor folliſh talking, neyther Galath. 5.
ieſting, which are things not comely: but Coloſſ. 2.
rather giuing of thãks. For this ye muſt 2. Theſſ. 2.
know, that no whoremonger neither vn-
cleane perſõ, nor couetous perſon, which
is an Idolatour, hath any inheritaunce in
the kingdom of Chriſt, & of God. Let no
man deceiue you with vaine wordes, for Math. 24.
by ſuch things cometh the wrath of God, Ierem. 20.
vpon the children of diſobedience. Be Mark. 13.
not therefore companions wyth them: Luke. 21.
for ſo much as ye were once in darkneſſe 2. Theſſ. 2.
but are now light in the lord: walk ther-
fore as it becometh children of light, for Galath. 5.
the fruite of the ſpirit is in all goodneſſe,
righte-

Math. 18. righteouſneſſe and truthe. Approue and
1. Cor. 5. aſſay that which is pleaſing to the Lord,
and haue no fellowſhip with the vnfruit-
ful woꝛks of darkneſſe, but euen repꝛoue
Eccle. 17. them rather: take ye hæde that ye walke
Colloſſ. 4. circumſpectly and wiſely, not like the fo-
Rom. 12. liſh, but as the wiſe, and redæme ỹ time,
Epheſ. 5. foꝛ euen theſe dayes are euill and dange-
Colloſſ. 3. rous dayes. Therfoꝛe be ye not ignoꝛant,
1. Theſſ. 5. but repleniſhed with knowledge and ſpi-
rite. Let the woꝛd of God dwell in you
plentuouſly in all wiſdom, teaching and
Pſalm. 98. admoniſhing your own ſelues in pſalms
& ſpirituall ſongs, ſynging with grace
in your hearts, giuing thanks alwayes to
god the father of our Loꝛd Jeſus Chꝛiſt,
Epheſ. 5. ſubmitting your ſelues one to the other
Coloſſ. 3. in the feare of God. Wiues ſubmit your
1. Peter. 3. ſelues vnto your huſbandes, as vnto the
Loꝛd: foꝛ the huſband is the heade of the
wife, euen as Chꝛiſt is the heade of the
Church, and is the ſauioure of his bodie.
Therefoꝛe as the Church is in ſubiection
vnto Chꝛiſt: Euen ſo let the wiues be to
their huſbandes in euery thing. Ye huſ-
1. Pet. 3. bands loue your wiues, dwel with them

as

as men of knowledge, giuing honor vnto the woman, as vnto the weaker vessell: euen as they which are heires togither of the grace of life. Euen as Christ loued the Church, and gaue him selfe for it, that he might sanctifie it, and clense it, and make it vnto himself a glorious Church, without any spot or wrinckle, but that it should be holy and without blame: So ought men to loue their wiues as their owne bodies: for he that loueth his wife, loueth him self. For no man euer yet hated his owne flesh, but nourisheth & cherisheth it, as the Lord doth his Churche, for we are members of his body, of hys flesh, and of his bones. For this cause shal a man leaue father and mother, and shall cleaue to his wife, and they twaine shall be one flesh. Children obey your parents in the Lord, for this is right. Honour thy father and mother which is the first cõmaundement, with promisse. Againe, ye Fathers, prouoke not your children to wrath, but bring them vp in instructiõ, & information of the Lord. Ye seruauntes must obey vnto them that be your bodily

Gala. 2. Ephes. 5.

Ephes. 6. Colloss. 3.

Exod. 20.

maisters

Ephes. 6. Colloss. 3. Math. 15. Tit. 2. 1. Peter. 2. Eccle. 33. Colloss. 3. 1. Tim. 4. Rom. 13. Peter. 2.

maisters according to the flesh, with feare & trembling in singlenesse of your heart, as vnto the Lord. Not with seruice to the eye, as men pleasers, but as the seruants of Christ: doing the wil of God from the heart, with a good will seruing the Lord, & not men: being well assured that whatsoeuer good thing any mã doth, that same shall he receiue of the lord, whether he be bonde or free. Therefore ye maisters, doe the same thing vnto them, putting away threatening, knowing that you haue a maister also in heauen, with whom there is no respect of persons. Finally, I beseech you all indifferent, of whate state, condition or calling so euer ye be, that ye wil shew your self an ensample in word and conuersation in all good workes, keping your selfe alwayes vnder discipline, and true doctrin, without any damage of preiudice to any, keping the word whole & irreprehensible, ỹ the aduersaries might be ashamed, hauing no occasion to speake euill of you with the truthe. Therefore submit your selues to Princes, rulers, and powers, and be readie to euerie good worke,

wo⁊ke. Accuſe o⁊ blame no man, be ye not ſpiteful, cõtentious o⁊ wrathful, but amiable and peaceable, ſhewing louing kindneſſe and courteouſneſſe to all men. Girde the loynes of your heart. Stande manfully, and put your whole truſt and cõfidence in the grace which is now offe⁊red. Let your loue be vnfained. Abho⁊re Rom. 12.
that which is euill, and cleaue to ỹ which is good. Be affectioned to loue one an o⁊ther with all reuerence. Be not ſlouthful o⁊ negligent to do ſeruice, but be feruent Ephe. 4.
in ſpirite. Frame your ſelfe acco⁊ding to 1. Peter. 2.
the time. Reioyce in hope, be patient in tribulation, cõtinue in p⁊ayer, diſtribute vnto the neceſſitie of the Saintes, giuing your ſelfe to Hoſpitalitie. Bleſſe them which perſecute you, bleſſe I ſay & curſſe not, if it be poſſible, as much as in you is. Prouerb. 20.
Haue peace wyth all men. Be all of one Philip. 20.
minde, of one conco⁊de and one iudgement. That nothing be done th⁊oughe contention o⁊ vaine glo⁊ye, but that in mẽkeneſſe of minde euery man eſtẽme other better than him ſelfe.

Let

Let no man ſeke his owne, but the profite of other men. Be feruent in loue,
1. Corin. 13. haue brotherly loue among you, without
Luc. 17. the which, al other things are nothing to ſpeake of, of what faith ſo euer we boaſt our ſelues to haue. Loue is courteous, long ſuffering, not enuious, not guileful, nor puffed vp, deſireth no diſhoneſtie: It ſeketh not hir owne, is not prouoked to
Phil. 2. anger, it thinketh no euill, it delighteth not in vnrighteouſneſſe, but reioyſeth in
1. Peter. 2. the truthe, endureth all things, hopeth in al things, and neuer faileth. Through very loue and charitie, is Chriſt Jeſu become man for vs, and hath humbled him ſelfe in al kind of obedience through loue, and ſuffered death on the Croſſe to ſaue vs. So then let vs abide in charitie, and
Gala. 6. doe well without wearineſſe: for that
1. Theſſ. 3. which man ſoweth, that ſame alſo he ſhal reape. If he ſowe in the fleſhe, he ſhall reape againe of the fleſhe, perdition. But if he ſowe in the ſpirite, he ſhall reape of the ſpirite, life. Therefore continue in wel doing, although ye ſuffer rebuke and ignominie of the world. Be humble and

make

mæke with Abraham, Moyſes and Dauid. Be long ſuffering and patient with Iob and Thobie in all kind of troubles, aduerſities, & tribulations. The Lord alwayes vſeth to ſend his rods firſt of all ouer his houſe: therfore when he chaſteneth vs for our ſinnes which we haue done in times paſt, we muſt patiently beare it. It muſt be of neceſſitie, that the godly ſuffer perſecution to exerciſe their faith, and ſhew their loue and feruencie. Abraham was proued heere of the Lord, & Iob troubled and moleſted, and were both found faithful and cõſtant. The Apoſtles were merry and glad, that they were foũd worthy to ſuffer iniurie, wrong, contempt & hatred for ẏ name of Ieſu Chriſt. The Lord frieth and proueth the godly as golde in the fornace. He chaſteneth al them which hee loueth, and ſcourgeth euery ſonne which he receiueth. It is only faith which ouercommeth all euill, and obtaineth victorie through pacience. The fruite ſpringing vnto eternall life, is marueilouſly aſſaulted in the godly, whileſt we be heere in this world. The things muſt

Math. 6.
1. Tim. 3.
Iames. 1.
Geneſ. 12.
Iob. 1. 2.
Acts. 4.
Prou. 17.
Wyſdom. 3.
Iames. 1.
Heb. 12.
Prou. 3.
1. Iohn. 5.

nédes fall vpon vs, ſéeing we are vnper-
fect. Let vs therefore be ſtedfaſt and vn-
moueable, hauing a good hope alwayes in
our affliction, trouble, or perſecution, in
the loſing & forgoing, be it of our friends
or goods, yea our bodies, ý we ſhalbe recō-
pēſed greatly for a litle trouble which we
here indure: God wil proue & trie vs, and
receiue vs (if ſo be we abide conſtant) as
an acceptable ſacrifice of ſweete ſauoure.
Let vs then depend wholy vpon him, and
he ſhal kéepe vs, let vs hope and truſt vp-
on him, and he wil not forſake vs, let vs
ſtedfaſtly cleaue vnto him, & he ſhall not
leaue vs deſtitute. Therefore my deare
brethren, let vs conſider and ouerrunne
al ages and times, and diligently marke,
if at any time any one was put to con-
fuſion and ſhame, which truſted in the
Lorde. He which called vpon him in faith
and confidence, was he euer forſaken or
contempned of him? Was there euer a-
ny, were he neuer ſo wicked, which tur-
ned to the Lord, not receiued? No ſure-
ly, for God is merciſull, long ſuffering,
and readie to forgiue. He heareth in the

Iohn. 7.
Iames 5.
2. Corin. 13.
Sap. 3.
1. Peter. 1.
2. Corin. 5.
Exod. 16.
Deut. 8.
Eccle. 2.
Pſal. 103.

day

day of trouble, and he is at hande to all them that call vpon him. He is a protectoure and defendoure of all those that Psal. 91.
seke him in truthe, and trust in him. But fie vpon them, cursed are they that are faint hearted, inconstant, wauerers, vntempered braines, yea mockers and very libertines, fearing men, more princes more than God, which haue a greater care of these transitorie goodes, and haue muche rather to please the worlde than God, because they loke for none other God here, than to haue that they lusts and desire for their belly: yea they say in their heartes, there is no God. They would gladly leaue to God the heauens, so that they might remaine vppon the earth. They know none other heauen then here on earth, which rather might be called an hel, than heauen, because we all are subiecte to many infirmities. Be- Esay. 26.
sides that, they cānot haue here any rest or quietnesse in minde or conscience. Neyther can they haue things as they would, be they neuer so rich. These men, as they are altogether worldly & carnal,

ſo can they neuer come to any knowledge of God. For the worldly and naturall men canne not perceiue the things which are of the ſpirite of God, neither conſider they the glorious maieſtie of God, neither are they ſo muche as once carefull of the life to come. Woe be vnto the ſinneſull lips, ſlouthfull hands, to the ſinner which kæpeth two wayes. Woe to the diſſolute of heart, for they ſhall not be defended, bicauſe they beleæue not. Woe vnto the vnpacient, that haue loſt and forſaken the right way to decline and wander in the crooked way. Woe vnto them, for what ſhall they ſay when the Lord ſhall ſearche them out? Let vs loue the Lord therfore all we that feare him. Let vs put our confidence in him, let vs remaine faithful, and let vs walke according to his holy will, let vs ſearche diligētly after thoſe things which pleaſe him, let vs prepare our heartes, and frame our ſelues to be acceptable in hys ſight, and humble our ſoules before his face, let vs pacientlye abide the time, vntil he ſend vs ſuccour, helpe and comfort, ſaying:

1.Cor.2.

Eſay. 26.

saying: It is better to fall in the hands of men, than in the hands of the Lorde: for as he is great and mightie, so is he also merciful. Let vs then be patient, and not shrinke, yea rather let vs manfully striue in the middest of our troubles, afflictions and miseries, knowing that aduersitie engendreth patience, & patience trial or probation, probation hope, & hope shall not be ashamed, for the loue of God is poured into our hearts. Goe forwarde then my brethren to all good workes, and make your selfe sure to the Lord, and to the power of his might: Take vnto you therefore the whole armour of God, that ye may be able to resist in the euill day. Stand therfore, hauing your loynes girded with the truth, & hauing on the brest plate of righteousnesse, and your fet shod with the preparation of the Gospell of peace. Aboue all, take vnto you the shield of faith, wherewith ye may quenche the fierie dartes of the wicked. Take vnto you also the helmet of saluation, and the sword of the spirite, which is the worde of God, and pray without ceasing in all

Rom. 5. Iam. 1. Esay. 57. Ephe. 8. Ephes. 6. Psal. 131. 1. Corin. 1. Wisdom. 5.

your aſſaultes and neceſſities) making your prayers in hũbleneſſe of the ſpirite. Be diligent and watchfull. Be you wiſe and ſuttle like Serpents, & ſimple without fraude or guile as Doues. Be ſober
1.Peter.5. & watche, for your aduerſarie the Deuil, who goth about like a roaring Lion, ſeking whom he may deuoure. He vſeth a thouſand ſleights & fetches, many kinds of wayes, diuers and ſundry meanes to entrap and ſnare by. Reſiſt ye him therfore, be ſtedfaſt in faith, and defende thy ſelfe with the armor right nowe before
1.Peter.5. mentioned. Beare your ſelfe manfully, confirm and refreſh your ſelf euery time with that excellent meat of the ſpirite, which doth not periſh, which is the wor
Iohn.6. of god, that ye might withſtand him both day and night like a good ſouldior, and all his aſſaultes. Take ye hẽde therefore to giue any place to euill, but ſet your ſelfe valiantly and couragiouſly againſt him, at what time he ſhall aſſault you, either
Math.4. by faire or foule meanes, by flatterie, in ſhewing you the riches, the glorye and

pompe

pompe of this worlde, to none other ende and purpose, than to entrap and deceiue you, or by crueltie, persecution, or trouble, to ouercome and vanquishe you, if ye hearken vnto him any manner of way. And bicause he can transforme him selfe into an Angell of light, it is requisite and necessarie that euery spirite be proued by the touche stone of Gods holye worde, if so be that it agreth therewith, so must it be holden for good, be beleeued and followed. But if so be that it in any parte be contrary to that, it muste according to the Apostle S. Paules saying be accursed. Let no euill take any rote in your heart, but pluck it out forthwith. God is meeke, holy, long suffering, mercifull, and altogither good, but feeling that any one bringeth any thing contrarye to these particularities appropriated vnto God, be ye sure that that spirite is not of God: from those refraine your selfe, resisting them wyth the weapons before mentioned. 2.Cor.10. Galath.1.

Be sober and humble in mind, content

with a litle, not caried away of couetous-
nesse after the richesse and glorye of this
worlde, neither be ye seduced by the plea-
sure of carnall concupiscence, and volup-
tuousnesse of this worlde, which are de-
ceitfull, and bring great paines to them
that folow after them. But to kéepe your
self the rather cleane from the thraldom
of them, way and consider how vain, un-
certaine, and vile a thing it is: what euill
procéedeth frō it. Againe, remember that
all flesh is grasse & hay, and all the glory,
honor, force and might of it, as the floure
of the field. The grasse withereth, and the
floure fadeth away. Yea all Princes and
people are but hay, where ouer, if ỹ breth
of the Lord doe but blow, it becommeth
dry, & the floure of it falleth. But ỹ word
of the lord abideth for euer. Thou lettest
man Lord (saith Dauid) passe away as
the hearbe which is greene in the morn-
ing, and at night is cutte downe. The
time of our life is thrée score and .x. yeres
and thoughe men be so strong that they
come to foure score yeares, yet is their
strength then but labour and paine.

Pſal.103.
Eſay.40.
Eſay.40.
1.Peter.3.
Pſalm.90.

What

What is man (sayeth he) or what is the wisedome of man? The numbre of hys dayes are a hundreth yeres at the moste, and a thousand yeares compared vnto eternitie, are not so much as a drop of water to the whole sea, or as a little dusse vnto the sandes of *Affrike*, for that commeth to an ende, and eternitie hath none ende, but continueth alwayes. All flesshe Esay. 4.
wareth olde as a garment, and all that is made and can be seene, shall perish in season. The generation of flesshe and bloude is suche, that when one is borne, an other dieth. One kyngdome increaseth, an other decreaseth: Who so euer committeth wickednesse, shall perish with them. Blessed is the man, which through wisedome exercyseth hym selfe in al godnesse, and declareth holy things with vnderstãding. This many of the Heathen Philosophers, and other Pagans, could well discerne and iudge of, by naturall reson: the which also did contemne and forsake riches, greate estimation and authoritie, bicause of many labours, paines, and vnquietnesse, and other euyls, whiche here-

hence proceede for to passe ouer & spende their time in more quietnesse, would not be intangled with any kind of thing that might hynder them of their studie and other exercises.

Cecilius Metellus, a valiãt captain wold neuer receue the office of Dictator which was offered him, neither the charge of a Cõsul or magistrate, saying that he wold spend that in quietnesse, ỹ he had gotten by great trauaile and paine in ỹ warres. The Philosopher Anatillus dyd refuse to be gouernoure of *Athenes*, saying that he would be rather a seruaunt of good men, than a hangman of the wicked. Nicodius dio not regarde nor made any accompt of the great treasure which kyng Cyrus sent him for a present to go with him to war. Aristotle forsoke the good entertainment of Alexander the great, bicause he had rather be at *Athenes*, to reade to his scholers after his accustomed maner, Philosophie. Apollonius Thianeus leauyng hys owne natiue countrey, toke his iorney to go thorough out whole *Asie*, to goe to see the philosopher Hirarchus in *Indie*. M. Cu-

rius

rius contemned the great ſum of gold the *Samnites* offred him: The great Philoſopher Crates, mentioned in ỹ beginning of our boke, caſt al his goodes & riches into ỹ ſea. The inhabiters of the Ile of *Varales* being aduertiſed of the auarice & couetouſneſſe of their neibors, threw al theyr treſure, their gold & ſiluer into the ſea, becauſe they ſhold not take occaſiõ to make warre againſt them for their goods. Upon a day in the preſence of Phillip king of the *Macedonians*, was moued a queſtion among the philoſophers, namely: What was the greateſt thing in this worlde? Whereunto one aunſwered, It was the Sunne: the next ſayd, the ſea: the thirde, the mount of Atlas: the fourth ſayd: that great and learned Poet Homere. Shortly, euery one ſayd that which ſemed him beſt. But the wiſeſt of them all, aunſwered after thys ſorte: The greateſt and moſt cõmendable thing is, the heart and courage of Man, whyche dothe not regarde worldly and tranſitorie Riches.

But I coulde rehearſe here, a greate many more of examples, yf nede ſhoulde ſo

require

require, and tyme serue. But if the Heathen haue done thys, howe muche more ought Christiās to do that in knowledge & discretion, which they dyd in ignorāce? And to draw your selues the rather from all vayne and transitorie thyngs, whiche leade men vnto all euill, and to addresse your selfe with heart and mind towards the Lorde, ye must call to remembrance often, the wrath which shall come to the seruants of vnrighteousnesse, the childrē of the worlde, the flesche and the deuill at the last day. Agayne, call to minde that worthie reward and glorious inheritāce whiche the children and seruants of God haue prepared for them. The tyme passeth, and is turned from mornyng vntil euening. Therfore be ye wyse, and haue the feare of God before your eyes, kéepe your self from doing of euil, in these dangerous dayes. The fole hath no consideration of the time, but the wise man vnderstandeth all that belongeth to knowledge, and taketh héede to instruction. He which findeth wisedom, esteémeth it, and maketh much of it. A wittie man in talk

(sayth

(sayth the wise man) walketh wisely. Also they haue knowen veritie and iustice, and haue searched after true iudgement. Withdrawe your selfe then, (if ye will be counted wise before God) from the vanitie of this present worlde, and caste aside all manner of voluptuousnesse, pleasure, and carnall Concupiscence. For yf you folow the peruerse iudgement of the worlde, and giue the bridle to the wicked desires of the body, it will cause your enimies to reioice ouer you. Let it not greue you, to se ỹ wicked prosper, to be regarded, and to come to high promotion: Be not ye abashed or displesed, for consideratiõ of tẽporall felicitie, which god gyueth here vpon earthe vnto the vngodly, wicked, and carnall libertines, to Epicures, bellygods, and other, seing they are of no continuaunce, they shal fall, vanyshe, and come to naught, they shall consume lyke smoake, and perishe like the herbe and floure of the fieldes: But truste ye in the Lorde, and go forward from goodnesse to better. Christe Iesu our Sauiour, to the comfort of all troubled Christians, warneth Psalm. 37.

neth vs, saying: Feare not ye him which killeth the body, seing he can not hurt the soule, whiche is in the Lordes kéeping, though ỹ body be neuer so miserably tormented or yll intreated, yet are we sure, that God shall raise it vp agayne, and so body and soule being ioyned, receyue euerlasting ioy and blessednesse. Contrary wyse, all the wicked which persecute the true membres of Christ, as doth at thys day, that wycked tyrant the Duke of Alba, with all his adherents very hangmen and cruel murtherers of the Pope, shall haue an vlfauored and shameful end here in this worlde, and hereafter haue eternall ignominie and confusion in the lake which burneth with fire and brimstone: The reward in déede of all such tyrantes and wicked ones, as nowe be, or euer were: as Nero, Diocleſian, Dioſcore, Maximian, Iouian, Maxence, Licinus, Conſtantius, Phocus, and many more other, whoſe fearefull and terrible examples ought to moue the cruell tyrantes of our dayes, were it not that they, by the iuſte iudgement of GOD, were hardened in their wic-

wycked malicousnesse. Examynyng then the naughtie ende of these wicked tyrantes, and waying again, our good end and sure consolation, which we gather out of the worde of God, we ought by good reson to reioyce and be glad of oure estate, & from the bottom of our harts to thanke the Lorde oure God, that it hath pleased him to cal vs to such a good state, and that he hath thoughte vs worthy to suffer any thing for his name sake. Then be of good cheare, and take courage, and takyng thy crosse on thy shoulder, followe stoutely Christ Jesu, thy kyng and only head. But if thou wilt do this, thou must contemne, cast of and forsake (euen as Christ did) al couetousnesse, worldly honor, carnal lusts & concupiscence, and thou shalt finde, that it is much easier to serue the Lord, thã to be a slaue to this wretched world: for hys yoke is light, & his burden is easy. Be ye therfore strẽgthned & cõforted by vertue of gods holy spirit: neither purpose or desire either by worde or dede any thing ẏ displeaseth him: put al thy trust & cõfidẽce in him. Thus doing, let him be the marke wherat

Math. 11. Ierem. 6. 1. Iohn. 5.

whereat thou ſhoteſt, the conductyng ſtarre, the compaſſe & true token, wherat thou ſayleſt, the way whereon thou goeſt, the rocke whereon thou ſtandeſt, the ſure grounde wheron thou buyldeſt, the ſtrength and fortreſſe wherin thou truſteſt, the ende whervnto thou haſteſt, the good whiche thou deſireſt, the lyfe whiche thou ſeekeſt, the comfort which thou doſt wiſhe for, the treaſure wherefore thou laboureſt, thy glory, perfection, & all thy truſte and confidence. So then it ſhall come to paſſe, that no kinde of euill ſhall hurte thee, neyther fyre nor water, loſſe of goodes or honoure, wife, chyldren, of frendes, lande, houſe, inheritance or any other poſſeſſions, neyther yet contempt, ſclaunder, backbityng, perſecution, baniſhement, or any other myſerie ſufferyng for hys name ſake. Haue no regard vnto the inconſtancie and variableneſſe of Fortune, nor vnto the vncertaintie of richeſſe and time, then ſhalt thou in pouertie be riche, in reproche highly regarded, in diſtreſſe mery, in heauineſſe glad, in priſon at libertie and abroade. There-

fore

fore bridle thy lust, and refraine thy heart from al worldly, carnal, and transitorie riches, and be lifted vp in mynde and spirite to heauenly and vncorruptible treasures: so shalte thou be regenerate of the holy ghoste, and being confirmed by the worde of God, may well be called Microcosme, that is, the whole worlde vppon the little sote. Ye shall be true Christians, Kings and Priestes, estæming neuertheleſſe youre selues as vnprofitable seruantes. Ye shall lyue happily and pleasaunt, and quiet in conscience: ye shall knowe your owne: and being throughly persuaded of the truthe, ye shall abyde stedfast and vnmoueable, not wauering wyth euery wynde. No kynde of affection, enuie, hate, anger, sorowe or payne, shal trouble you, ye shal put away al wickednesse, & make no accompt of worldly matters, but youre conuersation shall be in heauen: ye shall then continually meditate of God and his kingdome, that beyng busie therwithall, ye myghte contemne al worldly things from the heart. Nothyng then shall be able to separate

you from the loue of God, but ye shall go forewarde in all vertue and godlynesse, till suche time as it shall please Almighty God to take oure soules vnto hym, then shall we see hym moste perfectely face to face. Unto the which perfection and ioyfull sight, vouchsafe to bryng vs O Lord Almightie, the father of our Lorde Jesus Christ, thorough the same his only and welbeloued sonne: To whom with the holie ghost be all honor and glorie, power and dominion euerlastingly. And to all faithfull christians here vpon earth peace and comfort of the holy gost, and hereafter life euerlastyng.

AMEN.

A THEATRE FOR VOLUPTUOUS WORLDLINGS

BY

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